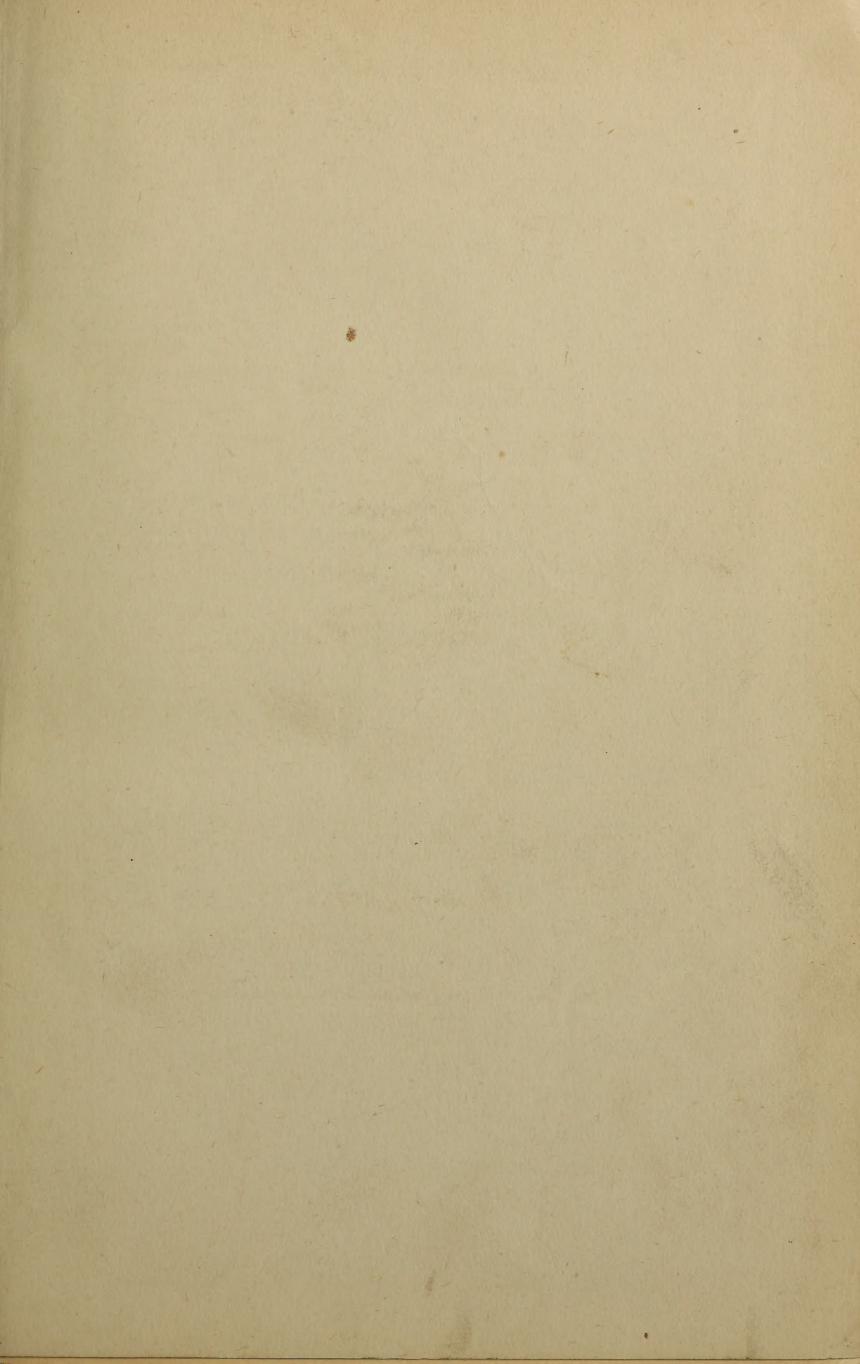


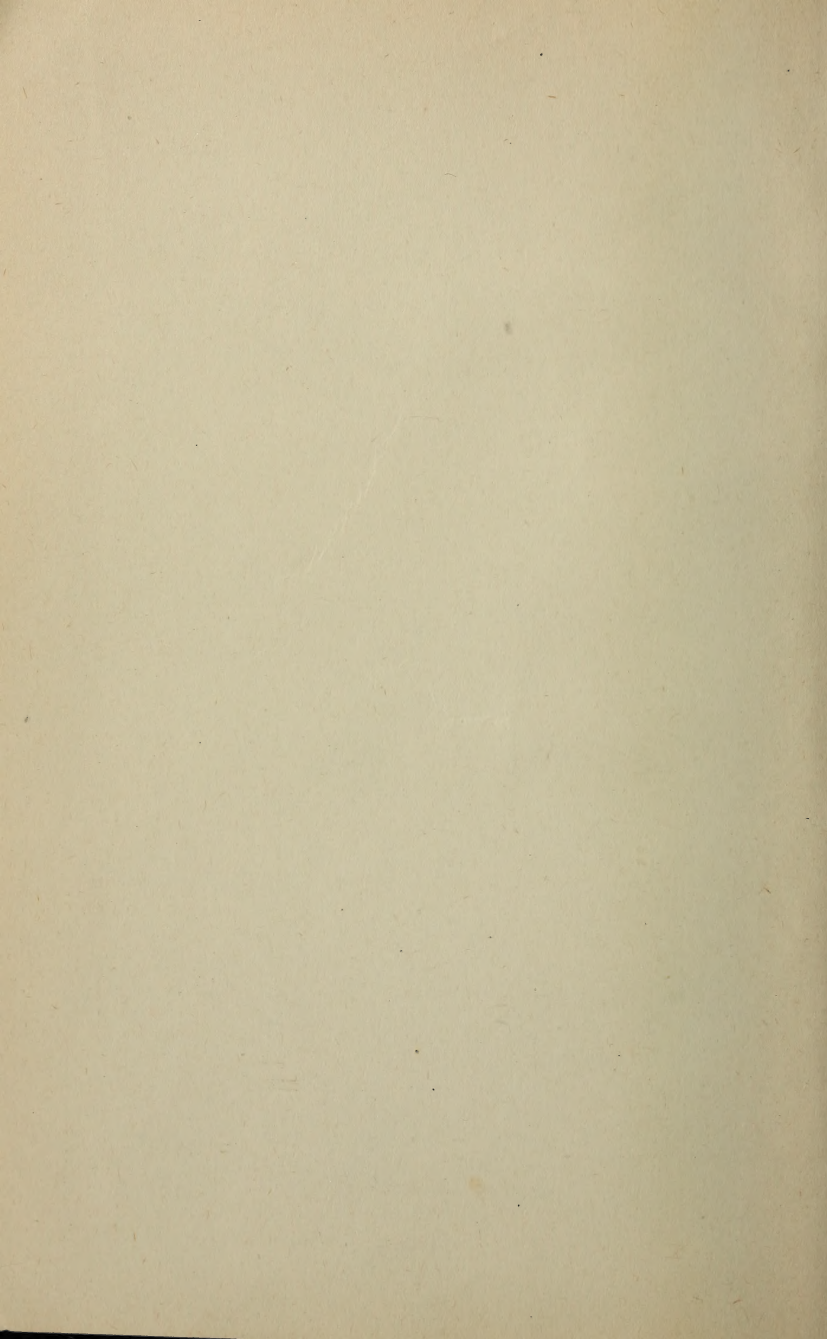
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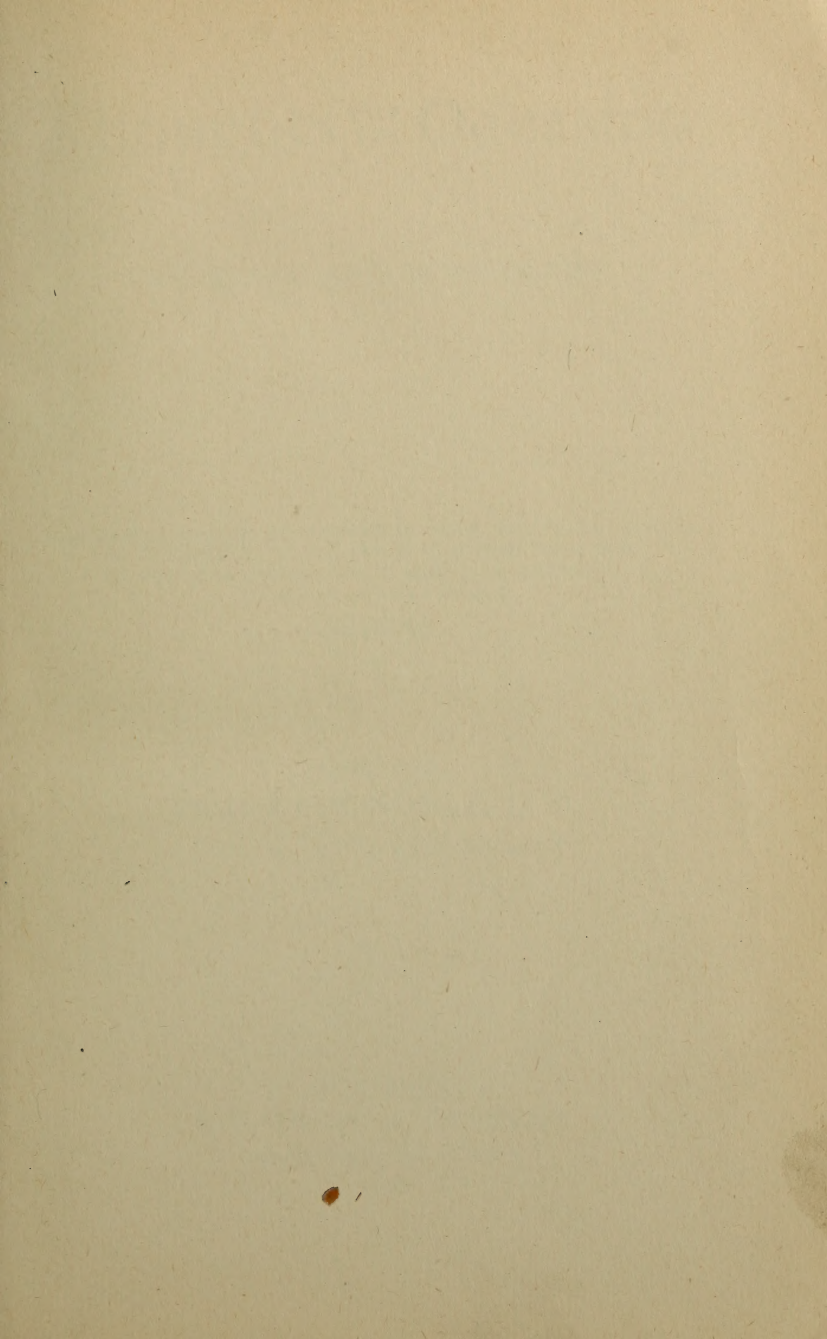
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FRATERNAL AND BENEVOLENT

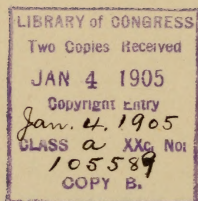
REFERENCE MANUAL OF HISTORICAL DATA AND FACTS; HELPFUL
IN SUGGESTING THEMES, AND IN OUTLINING ADDRESSES
FOR THE OBSERVANCE OF TIMELY OR SPECIAL
OCCASIONS OF THE VARIOUS

ORDERS

COMPILED BY
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PREFACE

FRATERNAL organizations are said to enroll six million persons among their members in America. They are a growth for the most part of the century just closed and in the earlier part of the century they met with vehement opposition—an opposition which entered into politics and was enshrined in the constitution of some branches of the Christian Church. That opposition could hardly have attained such strength had there been no reasonable grounds for it, and it is probably true that some men gave to their fraternity an importance in their lives and a control over their actions which just judgment cannot approve, and that some fraternities undertook to usurp control over the freedom and conscience of their members which a higher self-respect would refuse.

But in spite of misuse and abuse the fraternities have lived on and grown stronger, and they are growing to-day in numbers and influence. They do not undertake to alter one's political or religious affiliations, nor is it believed that the tie of fraternity is likely to alter a man's vote at the polls or his unbiased verdict in the jury-box, nor do the fraternities attempt to usurp the place of the Christian Church. Yet it may be said that they bear witness in all these relations that the element of brotherhood ought to enter in and may have an influential place in all our lives, whether in religion, in charity, or in business.

The fraternal societies in America are free from the dangerous repression of the despotic governments of

the Old World, and under no temptation to use their brotherhood for purposes of treason or political plotting. Should any "Order" in our country so misuse its opportunity, its own members would be the first to rebuke the error. Probably the attempt to use a fraternity for political purposes would be as futile as an attempt so to misuse a church.

Yet there is a general conviction that even the Church is cold and selfish, and would be better if something more of the spirit of brotherhood could come into it. No one can fail to see the power of the spirit of brotherhood in the work of reform, and the last quarter of the century has witnessed the successful application of the same principle of brotherly help to the business of life insurance.

The varieties of fraternal organization are very many, and volumes have been written to record merely the briefest cyclopedic statement of their history; and it would be useless for the present work to attempt any such complete survey, though we hope to give an intelligent and satisfactory account of the origin and growth and present condition of the principal fraternal societies of our time.

But along with this dry statement of historic facts we wish to present a series of able and interesting addresses in which some of the most distinguished men of our time have expressed their appreciation of these fraternities. The most "secret" organizations have occasional public meetings for the dedication of halls or lodge-rooms, the installation of officers, the celebration of anniversaries, the commemoration of good men who have passed away, and other purposes of general interest; and these have been the occasion of some most eloquent addresses and valuable sermons, which set be-

fore us their authors' opinions as to the society and its work.

We believe also that members of different Orders, looking forward to such public occasions, and wishing perhaps to take effective part in them, will be glad to see how such things have been done in the past, and may find in what others have said valuable suggestion for themselves. Many of us do not know how good things have been said for a cause which lies near our hearts, and the record of it can hardly fail to kindle our thoughts to a happy and profitable expression.

That our readers may readily find what is said about any particular organization, we have prepared a complete alphabetic index; but it has seemed best to classify the different societies, and to arrange these according to a natural order. We have not said much about the secrecy or the secrets of the fraternities. The main thought of all the fraternities is an "open secret"; the most of them publish the facts of their important business as often as once a year, and in various "public meetings" bring their affairs before the public. Their charities are secret to some extent. If it is reported that a brother is sick and his rent unpaid, it is not necessary to sound a trumpet before collecting some money for his help. It is done, and nothing said about it out of doors. We have seen this time and again where the regular benefits of the Order did not meet the case. But this was no more a regular secret of the Order than would a similar brotherliness among the clerks of a business house be reported as part of their business. Wherever there is the spirit of fraternity there is a certain delicacy of privacy, and every fraternity has something of this. The secrecy of the ritual of initiation and other ceremonies is intended to make it more impressive in

whatever lessons of kindness and faithfulness it may attempt to teach. Probably a large part of these mysteries of the Orders have been more or less exposed by carelessness, accident, or willful betrayal. There are many books which profess to give these revelations; but those who have read them have found them of little consequence, and rather hard to remember, even if convinced that they were true revelations. As far as these mysteries are concerned, the secrecy of the Orders seems to us a matter of little moment. If there are some promises that seem extreme, or some vows or even oaths that have a fearsome sound, it is probable that they are not taken over-seriously, and do not greatly change the ordinary conduct of the members. The real secrecy of the Orders is in their active charity, which abounds in unpublished deeds of helpfulness, and watches over the needs of members and those dependent on them.

The better-known fraternities may be arranged in the following classes:

1. The simple fraternal brotherhoods, which put the principle of brotherhood foremost, making all pecuniary benefit altogether secondary, or even omitting it altogether, and ignoring all particular movements for reform, and all religious organizations. Of these mere fraternities, cultivating brotherhood and nothing more, the Freemasons are the oldest and best known example, but with them may be classed a considerable number of other Orders.

2. A second class of fraternities, sprung up within a little more than twenty-five years, but increased now till it includes fully half the members of fraternities in the land, is the great class of insurance societies. Some of these are most successful as fraternal organizations, the members meeting weekly with great unanimity and en-

thusiasm, and finding great delight and profit in fraternal association, but making the main purpose of their organization the insuring of a death benefit to be paid to the widow or children of any member who dies. Probably the Royal Arcanum, as one of the oldest, is the best known example of this great class of fraternities.

3. A third class of fraternities has been of those identified with moral reform, especially the great temperance reform, of which the Sons of Temperance, the Good Templars, and the Father Mathew Total Abstinence Brotherhood are examples.

Some of these societies are not secret, or even private, while others make much of the mystery of private meetings and secret ceremonies of initiation; but all of them profess and cultivate the spirit of brotherhood, and are properly classed as fraternal societies.

Of the different fraternities, or social brotherhoods, in America, about half make the feature of life insurance and the payment of benefits especially prominent. They value the principle of fraternity, and turn it to useful account, making it in fact do the work which mere life insurance companies have done by paid agents, and so are able to furnish insurance at a lower rate of premium. Again, a large body of fraternities are pre-eminently societies of moral reform, and are known to the public mainly by their public meetings in the interest of temperance.

But the oldest fraternities do not declare themselves mainly societies of reform, or societies of life insurance. They acknowledge the duty of the lodge to bury the dead and care for the necessities of widows and orphans of their members, but this is not a business agreement so much as an expression of the general principle of benevolence and charity which is a duty of all men, and which

the lodge tries to make more emphatic and practical; and the same principle of charity which cares for the needy is careful for character, and does what it can for moral reform, and more for holding men from going astray than for seeking out and reclaiming those who have gone astray. It is thought that benevolence and reform may be secured, and perhaps best secured, by the cultivation of brotherly friendship based upon high principles and mutual esteem. Such fraternities try to bring the best men into their association, and to keep them there by worthy and benevolent activity, while fraternal association is highly esteemed, and a large part of the members find in the pleasant companionship of the lodge and its fraternal sympathies their chief social resource.

It is to be regretted that many of the Orders or Societies failed to respond to our endeavor to have this volume cover more fully the plan proposed. In a number of instances the main facts have been happily supplied through Stevens' Cyclopedia, to which we make grateful acknowledgment.

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INTRODUCTORY

FRATERNITY

THE National Fraternal Press Association in convention at Washington, D. C., Feb. 4, 1903, were received by President Theodore Roosevelt in the Cabinet room.

Mr. E. N. Haag, Vice President, spoke for the delegation, and said:

Mr. President: On behalf of the officers and representatives of the National Fraternal Press Association, we extend our greeting and tender you our sincere thanks for the great courtesy and kindness shown our Association in receiving us at this time, when, as we know, your time is so closely occupied with weighty matters of state.

We represent six million members of the Fraternal and Beneficial Associations in this country, and upwards of four hundred and seventy-five journals conducted to further the worthy aims and objects of Fraternal societies.

Mr. President, these great organizations have, during the about thirty years since they began their work in this country, paid to widows and orphans and beneficiaries of deceased members, over six hundred million dollars, and they are undoubtedly one of the greatest powers in the land for good, and the protection of the home and those hallowed associations connected with it.

These Orders, which teach morality, temperance, thrift, and pure government, are in keeping with the

high code of honor and morality which you, Mr. President, have always given utterance to, both in your writings and public speeches. We desire, as Fraternalists, to acknowledge our appreciation of what you have done and are doing in this connection, furthering the ends of true Fraternalism and human brotherhood.

It will no doubt be of great interest to you to know that the vast sum of money paid annually to those who are most in need of it, amounting last year and every year to over fifty-five million dollars, is collected in small sums, paid by our members for the most part in small monthly payments, and distributed at a minimum of expense, less than ten per cent. of the amount collected from the membership. These Orders are, as we believe, doing one of the most beneficent works carried on anywhere in the civilized world, and as such are worthy and deserving of the consideration of the law-makers and all who have the betterment of humanity and the protection of their best interests near to their hearts.

We have come to Washington to hold a conference to devise ways to secure relief, by legislation or otherwise, from some evils from which the publishers of the Fraternal publications are suffering, and from which, we believe, they are justly entitled to relief. By hampering them in their work, in effect, the great cause of Fraternalism is being impeded.

Mr. President, in behalf of the membership of these Fraternal and Beneficial Orders and the publishers of the journals representing them, we again beg to thank you for the courtesy and consideration you have shown us.

RESPONSE BY PRESIDENT THEODORE ROOSEVELT.

Gentlemen of the National Fraternal Press Association: I am delighted and exceedingly pleased to meet you, especially in view of the nature of the interests you represent—you being the representatives of institutions whose business it is to care for the home. If I am not greatly mistaken, you have the same objects in view, and are adopting largely the same methods of government which prevail in the National Government of our country, and no government will ever be perfect until every citizen can say: 'I am my brother's keeper.' It is very gratifying to me to learn of the magnificent work your societies have already accomplished in relieving the necessities of the widows and orphans of your deceased members. In working out the great problems which confront our nation we must depend wholly upon the sentiments which actuate and pervade your Fraternities, viz., the brotherhood of man and the sacredness of American home life.

I am confident that, in the final analysis, we shall find that the stability of our government depends not so much on our armies and navies, though they may be vastly important, but rather we will have to depend upon the brotherhood of humanity as represented in the great Fraternities. The Fraternal societies represented by your association are in my opinion one of the greatest powers for good government and the protection of the home that we have in the country. This government will endure just so long as we protect the great interests represented by your Orders.

I thank you, gentlemen, for this interview, and I am heartily with you in this great Fraternal work, and trust that you may succeed in your present mission to Washington.

FRATERNALISM

BY PRESIDENT OF HARVARD UNIVERSITY, CHARLES W. ELIOT.

THE domestic affections are the principal sources of human happiness and well-being. The mutual loves of husband and wife, of parents and children, of brothers and sisters, are not only the chief sources of happiness, but the chief springs of action and the chief safeguards from evil. The young man and the young woman work and save in order that they may be married, and have a home of their own; once married, they work and save that they may bring up well the family. The supreme object of the struggling and striving of most men is the family. One might almost say that the security and elevation of the family and of the family life are the prime objects of civilization and the ultimate ends of all industry and trade. And it is this love of family that is practically the key-note of Fraternal operation. The marvelous growth of Fraternalism in this country has been made possible by the fact that Americans love their homes, their wives, and their children as do the men of but few other nations. In consequence, the Fraternal system has grown and developed until it now ranks among the largest and most pretentious institutions of human endeavor. Without the love of home and interests, we would be but simply as creatures floating on the waves of human endeavor, regardless as to whether or no these be of prosperity or adversity. With home interests as the shibboleth by which to conjure, we have a fixed and vital interest that dominates all others. We, therefore, work toward these as our central and underlying ends, and we make all other interests subservient to them. By virtue of the

operation of the Fraternal system, we not only make provision for the future in the event of unforeseen contingencies, but we lay the foundations of mutual operation and assistance by which we can accomplish far more in the general walks of life than we can individually. Certainly these conditions, if there were no others, would more than suffice to set forth the causes which led up to the formation of Fraternal societies and which have since brought about their wonderful growth and expansion.

Fraternal Guide, Newark, N. J., June, 1903.

WHAT IS FRATERNITY?

FRATERNITY, which has climbed mountains, and placed its banner on their top-most heights; which has descended into the depths of the earth, and amid the blackness and darkness of the mines set up the torch of brotherly love; which has crossed the seas, oceans, and deserts, and wherever civilization has extended its footsteps, or Christianity erected its throne, builded its altars, lifted its shield above the head of the widow or orphan, and thrown a protecting cordon of living hearts and hands around the suffering and distressed. It was Fraternity that gave to us the Golden Rule. It was that great principle which caused the star of ancient Masonry to rise in the East and appear to the builders of Solomon's temple. Fires were lighted in its honor by the Foresters and Red Men in their wigwams in Revolutionary days. Odd Fellows lighted a taper in Old England, and Thomas Wildey caused a flame to rise in this country. Justice Rathbone sent for the lamp of Pythianism to wield co-operation with Fraternity, and Father Upchurch presented to the world the electric Fraternal light of the nineteenth

century—the Ancient Order of United Workmen—and the mightiest conceivable results have followed in the pecuniary protection of home and family. What was it that caused thousands of our bravest and best men to leave office and workshop, farm and field, to man the guns of Dewey's ships, and don the blue of Uncle Sam to peril life on sea and land, for a foreign people? It was because a symbolizing fraternity amid the Stars and Stripes in the Spanish War not only typified America's watchword, but the slogan of every legitimate Order: "Good-will and protection for the defenseless and the needy." What was it that caused the supply-ship, laden with food for starving foes, to be the first to enter the conquered port, and instead of armed victors, Clara Barton took possession? It was the result of the teachings of Fraternity. A bright ray has appeared in Russia, and the nations of the earth are now in Fraternity council. There are those with whitened heads who have labored for years for Fraternity and who have often been disappointed, but there is many a rest in the road of life, if we would only stop to take it. Let us all cordially greet Fraternity and its mission.

Protector.

FRATERNALISM

FRATERNALISM may be said to have four great purposes: (1) To establish a bond of social union between individuals, teaching them that they are interdependent upon each other, and that, therefore, the well-being and progress of the one means a similar condition for the other. (2) To provide a fund for the family of the one who dies prematurely. (3) To protect business against the disastrous consequences of early or sudden death.

(4) To provide a fund for old age in the form of an annual income or annuity for life. These conditions, it is believed, summarize the life work of man. If he fails to meet them, his life has been a failure. No one with the heart and instincts of a man wishes to fail in any of these things. They are the things for which he labors early and late, toward which he bends his best thought and most strenuous effort.

One is exasperated almost beyond measure these days by the apologetic tone with which many of our Fraternal members explain their connection with these institutions. For some incomprehensible reason they seem to fear to wear the badge of the society with which they are connected, or to otherwise give evidence to the world that they are Fraternalists, and that they glory in this fact. Brothers, if our system is to prosper, if it is to gradually and surely move forward to the plane which properly attaches to it, we must get rid of such barnacles which have fastened themselves upon our cause. We must impress upon them the fact that our system is one of an elevating and ennobling character; that it has as its central purpose the upbuilding of those who have connected themselves with it, and that all who are ashamed to acknowledge this as the guiding motive of their action have not yet realized the full scope and import of our work.

National Fraternal Press Association.

THE GROWTH OF FRATERNITY

It is not the spirit or the purpose or the province of a newspaper of general circulation to investigate too closely the records of Fraternalism. To some people the Fraternal idea seems to have run wild; as much so as in the

closing years of the last century, when, in London alone there were over one hundred organizations which lived any while from one to twenty years, and most of which had no other basis than conviviality or politics. Two great and world-wide organizations sprang into existence out of the ashes of this era of Fraternalism, although the basis of noble charity on which both were founded had existed long before them, and had found a sort of partial exemplification.

When the ridiculous and semi-profane Orders typified by the "Monks of Medmenham," of which John Wilkes was a burning and shining light, had gone to their natural end, there was seen to be a principle worth recognizing and perpetuating, namely, that friendship, like memory, is strengthened by association. Of the three surviving Orders of that era of Fraternity and Philanthropy, the Foresters represent the third. Of the political organizations that came out of the Revolutionary eras of 1793 and 1849, the Carbonari still numbers a few survivors; but all the rest are gone.

The time came, in comparatively recent years, when men of large minds began to discern that the Fraternal principle might be applied to life assurance. The old-line insurance companies charged heavy rates, maintained expensive offices and heavily salaried employees. It was thought by those who had made a study of the subject that the matter might be so financed on a sound basis that there could be established in the United States and Canada an organization in which the members, by paying small dues monthly and assessments according to the number of deaths, but limited to a certain annual amount, might be able to insure life without charging heavy premiums, and at the same time bring the members together for social purposes and for mutual improvement.

The Ancient Order of United Workmen was thus established thirty years ago, and remains to-day one of the most substantial concerns of Fraternal life assurance in the land. Other organizations, such as the Heptasophs, the Royal Arcanum, and, more recently, the Maccabees, and the Woodmen of the World, have since been established on this principle, and it was a gathering of the latter which so strongly exemplified the Fraternal spirit in this city last night. Organizations of this sort are distinct from the older surviving oath-bound organizations, in the respect that they are regarded without disfavor by the hierarchy of all churches.

And the principle has also come to be recognized within the last twenty years that women can render valuable aid to these societies, either as annexes or as direct beneficiaries, and in full equality with the sterner sex, which at one time had a monopoly of secrets and benefits. Some of the new organizations draw no line of demarcation at all in this respect, but the subject need not be pursued on the general line.

The point is that the spirit of Fraternity has become a part and parcel of life and society in this city of Fresno. In no other town of its size is the movement so well and so widely diffused. It extends from the highest social spheres to the lowest. It reaches into colleges and schools. It has done this much, if it has done nothing else, that it has spread broadcast the noble principles embodied in the Golden Rule, and has brought all classes of society closer together on this splendid and imperishable basis. There are Brotherhoods and Orders, even in the churches, and the members of the most widely divergent religious organizations have acquired through this source a principle of toleration eminently favorable to the growth of civilization.

Fresno Democrat, Cal.

INHERENT STRENGTH OF FRATERNALISM

BY E. N. HAAG, VICE-PRESIDENT OF THE NATIONAL
FRATERNAL PRESS ASSOCIATION

The Fraternal societies are, in my opinion, one of the greatest powers for good government and the protection of the home that we have in the country. This government will endure just so long as we protect the great interests represented by the Fraternal orders.

PRESIDENT THEODORE ROOSEVELT.

THERE is danger that, in the highly commendable zeal there has been the past few years to place the Fraternal orders on a sound financial basis, sight has been lost, to some extent at least, of the fundamental principles of true Fraternalism, without which it would lose much of its potency.

The most vital element of Fraternalism is inherent in the system itself. It is the possibility for the accomplishment of tremendous beneficial results where all working together in the cause are actuated by those impulses of unselfish motives which recognize the truth of the precept that "I am my brother's keeper." It is this which has made possible the achievement during the past thirty years of the seemingly impossible to those who have not been able to see further than the compilation of cold mathematical tables; it is the same heart-throbs of the membership of the Fraternal orders of this country which will enable them to continue their work to the end of time.

There are two or three points in regard to the Fraternal system which should, consequently, be carefully borne in mind by its friends at this time. The most important of these, it would seem, is to stay the hand of those who would, either in their mistaken zeal or because they have an ulterior motive, correct the Fraternal plan

by legislation in the various States. It is but a short step between the enactment of a compulsory assessment rate, and the requirement of a legal reserve and surrender values. Already many of the old-line insurance journals are filled with hints that the time is not far distant when the Fraternal orders will be compelled to come up to these requirements. It is not hard to guess who are going to attempt to do the "compelling."

We do not desire, in this connection, to discuss the pros and cons of assessment tables, or just what a certificate should promise or guarantee, but simply to emphasize the point that if, after mature deliberation and consideration, any new features like this are to be ingrafted upon the Fraternal plan, it should be done by its friends and not its enemies.

The attempt to enact hostile legislation against Fraternal orders in a number of the States recently warned Fraternalists to be on their guard. With the 6,000,000 membership of these orders and their upwards of 30,000,000 beneficiaries, they are a power which cannot be withstood, provided they work unitedly and do not waste their energies by misdirected efforts, such as the Uniform Bill would undoubtedly have proved itself had it become a law in all the various States in its original form.

The strength of Fraternalism in this country, it must also not be forgotten, rests very largely upon the maintenance of a Lodge system. This does not mean that Fraternalism shall stand still. The successful lodge meeting of to-day differs widely from that of a decade ago, and there is no doubt that the future will witness still further improvement in this respect. The social features have come to play a great part in the modern lodge, and as such give even greater opportunities to the members than did the close adherence to ritualistic

forms which characterized the earlier history of Fraternalism. The lodge-room has lost much of its mystery, and has become the social center in most communities, and this is as it should be. Signs, symbols, and secret work are essential, but those lodges which frequently afford social entertainments for the families and friends of their members are apt to grow most rapidly and have the strongest hold in the community.

While, by reason of the smaller expense element necessary to conduct the Fraternal plan over old-line life, it will always be possible to furnish the membership absolutely safe protection at a lesser rate, still there seems to have been a tendency during the past few years to limit the discussion largely to the question as to whether Fraternalism or old-line life furnishes better and more economical financial protection.

Important as is the financial feature, it is but one of the many desirable elements which go to make up Fraternalism. An old-line life insurance company furnishes simply insurance for which, by reason of its more expensive system, and the fact that it is conducted for the profit of its stockholders, it is compelled to charge more for exactly the same thing furnished by a Fraternal order operated on an absolutely sound plan. In addition to the financial protection afforded by the latter, it also ministers to the sick, comforts the distressed, affords social entertainment for its membership, and does a score of other things which are familiar to every true Fraternalist, and for none of which it charges anything. Fraternalism, therefore, has a right to not only expect, but demand, the absolute loyalty of its membership, and that they shall at all times and under all circumstances exert themselves to their utmost to spread abroad the glad tidings, so that others may enjoy the same blessing vouch-

safed them through the system. Deputies and those whose work it is to solicit others to join the Fraternal orders, should be taught to emphasize this point more than they do. Instead of saying, "our order furnishes you \$1000 worth of protection for so much, which in old-life would cost you so much," they should also emphasize the additional points referred to in favor of Fraternalism.

The future of Fraternalism in this country will also depend to a larger extent than many suppose upon the support given it by the upwards of five hundred journals published in behalf of the cause. A special duty devolves upon the editors of these journals along the lines indicated. The recognition recently secured for them at Washington through the efforts of the National Fraternal Press Association is indicative of the fact, which is constantly becoming more patent, that Fraternalism has become recognized as one of the most vital powers in this country for the maintenance of good government and the protection of the home.

Fraternal Monitor, May, 1903.

PART I

SOCIAL AND BENEVOLENT
BROTHERHOODS

FREEMASONRY

Historical.—A certain class of Freemasons have been accustomed to claim for their Order a very ancient origin. It has been traced back to the Dionysiac Fraternity among the Greek colonists of Asia Minor, among whom it is said the architects and builders of the temples and theaters and other public structures formed themselves into associations for mutual improvement and protection.

It is thought that such an association was in existence in the city of Tyre when Solomon was engaged in the building of the Temple at Jerusalem, and that a band of workmen from this fraternity was sent to Solomon's help, Hiram Abiff, the "widow's son," being the leader of this band, and being given a prominent place in the designing and control of the sacred building. To him is attributed the large place which the Temple of Solomon holds in the ritual of modern Masonry.

These traditions are not supported by any well-authenticated history, but the institution of Masonry, in some form at least, is believed by many careful writers to be traceable well back into the Middle Ages. It is thought, by some, to have originated in companies of builders of that time, who ranged through Europe, finding employment in the erection of the great cathedrals, some of which were centuries in reaching completion. As large numbers of these builders were held a long time in one place, during the prosecution of these great works, it was natural that they should have organized associations among themselves, for mutual protection and help. Some such organizations are noted in the records of the time.

They found their chief employment in the cathedrals and other great churches, which are the chief architectural remains of that age; and this sacred character of their work led to their recognition and favor by many high ecclesiastics. The Pope even issued bulls granting them special privileges, and eminent men, not actual builders or architects, became honorary members of such associations. King Henry VI. of England, and King Henry VII. are said to have held such honorary membership; and, in fact, the more these orders were honored by the fame of the great new buildings, and the more Kings and Prelates lent their patronage and association, the more outsiders sought to claim this honorable fellowship. In time the age of special great building activity passed away, but the societies of builders continued their organi-

zation, in part for the sake of the honor and pleasant fellowship they had come to enjoy. Many practical builders went away seeking new fields of work, but the societies were maintained, and came at length to have more honorary than practical members. The distinction in the membership between "operative" and "speculative" Masons came to be clearly recognized.

The theory thus expressed, while not established by explicit records, seems reasonable to many well-informed members of the Masonic fraternity, and at least is hardly to be disproved.

The nearest to a historical confirmation of this mediæval origin of Masonry is the Diary of Elias Ashmole, an English antiquary, which describes his initiation into a lodge of such mediæval Masons in 1646. The truthfulness of this Diary has been called in question, some holding that Ashmole and his friends really invented the Order, which he describes as already in existence, and that it had no real connection whatever with practical Masonry. These doubts, however, are met by the tradition that there was an Order of operative Masons in London twenty years later, in 1666, of which Sir Christopher Wren, the architect of St. Paul's, was said to be Grand Master; and it is said that in 1702 this Order extended its membership to men of various occupations and professions.

This tradition joins itself on to the universally received fact that fifteen years later, in 1717, four Masonic Lodges assembled at the Apple-Tree Tavern, in London, and confirmed the extension of membership to merely "speculative Masons," and formed themselves into a Grand Lodge.

From this time on, historical notices are abundant, and there was a speedy transplanting of the Order to other countries; Lodges being organized in France in 1725, and within ten years in most of the countries of Europe. A Lodge was formed in Boston, Mass., in 1733, and soon after in other American colonies.

Much independence characterized the branching out of the Order into different regions, and the younger Lodges frequently refused to acknowledge the control of the body from which they sprung. Some were cut off for irregularity, and others declared their independence; and in many places the Order's history was a history of division, schism, and refusal of recognition. Some of the schismatic bodies died out, and some separated bodies were brought back to united action; but even at the present time there are bodies calling themselves Masons, and apparently possessed of the Masonic ritual and usages, who are entirely disconnected with others of the same name.

The date of 1717, when the four London Lodges met in the Apple-Tree Tavern and formed themselves into a Grand Lodge, is regarded generally as the beginning of clearly recorded history of the Masonic Order. There was, as far as known, at that time, only a single ceremonial or degree. Within three years, however, the three symbolic degrees, Entered Apprentice, Fellowcraft, and Master Mason, made their appearance. Other degrees in consid-

erable number have since been adopted, but the forms chosen at that early time have gone with Masonry into all lands, and have remained its principal and characteristic distinction among people the most diverse down to the present time. In addition to the ritual, the Grand Lodge in London, in 1723, adopted a Constitution, and this became the organic law of the Order, and has gone with it in this form into different lands.

The Masonic organization on the continent of Europe has sometimes been used for political purposes and conspiracy, its secret meetings and forms being readily so applied. This has brought it under the ban of autocratic rulers and ecclesiastics, and its progress has been hindered. In America Masonry has flourished greatly. The disappearance and supposed abduction and murder of William Morgan, who had written an exposure of the secret ritual, created intense excitement for a time. The act was repudiated and condemned by most Masonic Lodges, but the bitter opposition springing from it inspired for a time a strong, though local political movement; and some church communions made pronounced declaration of condemnation of all secret organizations, and this condemnation is still found in the constitutions of some churches. Under these attacks Masonry for a time declined; but subsequently the strong opposition seemed to pass away, and the Order has had, especially during the latter part of the nineteenth century, a most prosperous growth in the United States.

HIGHER DEGREES OF MASONRY.—When the Grand Lodge was formed in London in 1717, there was, as far as is known, only a single ceremonial or degree; but within a few years the three symbolic degrees of Entered Apprentice, Fellowcraft and Master Mason made their appearance. These three characteristic degrees of Masonry have continued unchanged to the present time, and are practically alike in all lands.

To this simple form of universal Masonry other ceremonies have been added from time to time, and have been known as the different degrees of the Order. These degrees have been quite numerous, and most Masons have known but few of them. Some degrees, on the other hand, have been very popular, even eclipsing in common notice the earlier and simpler ceremonies on which they were founded. The introduction of novel ceremonies was opposed in some lodges, and led to secession of subordinate lodges and divisions in the Grand bodies; but a number of rituals succeeded in winning wide approval, and many lodges affiliated with Masonry were built up, some of which became speedily known, by their wide popular success, as orders dependent upon the Masonic system, but managing their own affairs more or less independently. A score of rites were established in different countries, and had a temporary success, but finally died out. But of the 1,400,000 Masons in the world, it is probable that 725,000 now hold the "Ancient and Accepted Scottish Rite," and 118,000 the "American Rite."

THE AMERICAN RITE is practiced only in the United States and Canada, and adds to the three older degrees, first, the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason; second, the degrees of Royal Master, Select Master, and Super-Excellent Master; and third, Companion of the Illustrious Order of the Red Cross, Knight Templar, and Knight of St. John and Malta.

The Royal Arch degree was originally conferred, probably as early as 1740, as a supplement to the Master's degree; but ultimately Royal Arch Chapters were formed, and later a Supreme Royal Arch Chapter. In 1798 delegates from nine Royal Arch Chapters met at Hartford, Conn., and formed a Grand Royal Arch Chapter, which continues to meet triennially, and is the governing body of most of the American chapters.

THE ANCIENT ACCEPTED SCOTTISH RITE.—The most popular and widely diffused of the higher Masonic rites is the Ancient Accepted Scottish Rite, established not earlier than 1801. A "Lodge of Perfection" was organized in Albany, N. Y., in 1767, to confer high Masonic degrees. This Lodge was dormant from 1774 till 1821, but was then revived, and is still in existence, and said to be the oldest high-grade Masonic organization in the world. Another Lodge of Perfection appeared in Philadelphia in 1781, and another in Charleston, S. C., in 1783. These Lodges had power to confer twenty-five high degrees.

The history of the development of the Scottish Rite from these Lodges of Perfection is full of claims and counter-claims of jurisdiction, and not altogether easy to follow; but the substantial fact remains that the Ancient Accepted Scottish Rite started in America in a Supreme Council of the United States, at Charleston, S. C., in 1801. A Northern Jurisdiction appears at New York in 1806. The Order north and south increased and strengthened. Separated by the Civil War of 1861-'65, the Supreme Councils came together on the return of peace, and the latter growth and prosperity has far exceeded that of the earlier days, until now Scottish Rite Halls are a common feature of most American cities, and, as has been said, 125,000 Masons are connected with this higher branch of the Order.

KNIGHTS TEMPLARS.—Almost as popular and successful as the Scottish Rite has been the career of the Knights Templars. Templary, like Masonry, has its ancient traditions, which are kept fresh by its ritual, and some members of the Order derive it by direct succession from the original Knights Templars of Jerusalem. The legend is that at the building of the Temple of Solomon they were organized as a guard for the Holy Place. The Temple had long been laid waste when, in the eleventh century, a band of comrades was formed to help hold the Holy City against the Saracens. They had been widely known as among the most daring crusaders, and had grown to great wealth and influence, so that many European rulers looked askance at them,

especially as, having been dispossessed in Jerusalem by the Turks, they drifted back to Europe, and made themselves felt in Italy and France as a powerful if not dangerous organization. Their Grand Master, Jacques de Molay, was arrested and cast into prison, where he died; and in 1314 King Philip the Fair and Pope Clement V. united in decreeing their suppression and the confiscation of their property.

Sober historians have looked upon this as the end of the Ancient Order of Knights Templars.

But in 1705, Philip, Duke of Orleans, brought out in France a paper purporting to be from the hand of Jacques de Molay while in prison, and given by him to Larmenius, appointing him his successor, and entrusting to him the care of the scattered Order, and empowering him to appoint his own successor, and so secure its perpetuation.

The Duke of Orleans made this alleged charter the center of a secret political organization, which was declared to be the true successor of the old Knights of the Temple.

This organization held a fitful course until it died in the French Revolution. It had, however, revived the history of the original Templars, and had a ritual based upon that, and in 1804-05 a revival was made, which became affiliated with Masonry. Templary had also been introduced into Masonic societies from Scotland, where the Templars had been quite strong, and by this connection, more or less shadowy, modern Templary has been traced to the Ancient Knights of the Temple.

The modern Knights Templars is a branch of Masonry, uniformed and military in its organization, and its popularity is so great, that it is commonly regarded as a distinct Order. Its distinctive public appearance is in its dark and beautiful military uniform, and perfect drill in its marching; but it differs in its constitution from Masonry, by being a distinctly Christian organization, the Cross being an ever-present emblem, and its ritual taking color from the life and work of Christ. A Mason must believe in God, but he may be of any religious faith, a Jew, Buddhist, Mohammedan; but a Knight Templar can be nothing but a Christian.

English Modern Templary is said to have been derived from Baldwyn Encampment at Bristol, which had existed "from time immemorial," or from one or more Encampments at London, York, Bath, and Salisbury, where refugee Knights of the Ancient Order made their headquarters. These ancient connections, however, have very doubtful historic validity, and the earliest recorded Templary at Baldwyn Encampment is not traced beyond 1779 or 1780, ten years after we hear of some sort of Templary in the United States, which had been introduced from Ireland.

English Templary took shape in 1791, in a General Conclave organized that year under the name, "The Royal, Exalted, Religious, and Military Order of H. R. D. M., Grand Elected Masonic Knights Templars, K. D. S. H. of St. John of Jerusalem, Pales-

time, Rhodes, etc." From this time English Knights Templars came gradually into more regular connection with existing English Masonry, and appeared as a high, military, and Christian degree of that order; Masonry in its older form recognizing none but a universal religion, while the Templars make conspicuous the sign of the Cross, and abound in allusions to the Christian religion, for which mediæval or ancient Templary was organized as a defense.

The definition of Masonic Knighthood, by T. S. Paroin, in the American Appendix to Gould's "History of Freemasonry," says: "It is a society eminently Christian, purged of all the leaven of heathen rites and traditions, and to which none are admitted but members of a Masonic body, and such only as profess themselves to be Trinitarian Christians."

The Knights Templars of the United States held a Triennial Conclave in Boston in 1895, in which Hugh McCurdy, Past Grand Master of the Grand Encampment, delivered an address, in which he said:

"Modern Templary is a Christian Association of Freemasons, adhering sacredly to the traditions of the military orders of the Crusades, strictly following, so far as possible, their principles and customs, yielding obedience to their teachings, and accepting unconditionally their Trinitarian doctrine. The teachings are founded upon the Bible, and a Templar must be a Christian, for, it is said, the practice of Christian virtues is the avowed purpose of their affiliation. *Non nobis Domine* is their motto, and *In hoc signo vinces* is still their legend."

A Grand Encampment of Pennsylvania was formed in 1794, and a second one in 1797. In 1805, the United States Grand Encampment, that of Massachusetts and Rhode Island, was formed, and in 1814, a Grand Encampment of the State of New York, and in 1816, a convention of eight Encampments, five from New England and three from New York State, was held in Hartford, Conn., and organized the Grand Encampment of Knights Templars, U. S. A., which finally became the Supreme American Templar body.

Since the Civil War the Order has grown rapidly, numbering in 1900, 116,000 members.

ORDER OF EASTERN STAR.—This is a charitable and benevolent society of wives, widows, sisters, and daughters of Masons, to which Master Masons also are eligible.

A printed ritual of an "Ancient and Honorable Order of the Eastern Star" is in existence, together with an account of its meeting in Boston, Mass., May 18, 1793. This declares that the Society performed an effective work of charity during the War of the Revolution. This account is said to declare that this work was carried on during the War of 1812. The account would seem to have been written, then, after the War of 1812, and it is also doubtful whether a female branch of Masonry existed in Boston in 1793, sixty years after the regular introduction of

Masonry in 1733. It is, however, probable that some such branch did follow speedily after the introduction of the Order itself. Similar female societies are said to have been established on the continent of Europe, called "Lodges of Adoption."

We reach historic ground in the initiation at Oxford, Miss., March 5, 1846, of Robert Morris, who the next year received with his wife, a "side," or "unsystematized Masonic degree," entitled, "The Heroine of Jericho." This greatly interested him, though only a local matter, unrecognized by any competent Masonic authority; and from its suggestions he is said to have devised the Order of the Eastern Star in 1850. He did not succeed in getting his Order recognized as a branch of Freemasonry, but started it fairly among a number of his acquaintances in 1853, and in 1855 instituted "Constellation No. 1, Purity," at Lodge, Fulton County, Kentucky. He established himself as Grand Luminary, with headquarters at Lexington, Ky., and some two hundred Constellations were formed in the United States.

The Order was not thoroughly successful, and Morris, in 1866, sailed for the Holy Land, and turned over his rights in it to Robert Macoy, an eminent Mason of New York. Macoy reorganized the society, making a new start, in 1868, with a company of ladies who had been active in a great Masonic fair, and the Order grew prosperously in New York and its vicinity. Later, new "Families," as they were now called, were established in nearly every State in the Union, as well as in Cuba, Mexico, and Central and South America. The "Supreme Council of the Adoptive Rite of the World" was instituted in New York, June 14, 1873, at a time when a meeting of the General Grand Council of Royal and Select Masters (American Rite of Freemasonry) was held in that city. Macoy and Morris were both active in forming this "Supreme Council," but this seems to have been superseded by the General Grand Chapter of the Order, formed at Chicago in 1876, as to part of the Order, though Vermont, Connecticut, New York, and New Jersey hold to the older Council. There are about 125 Chapters and 10,000 members in New York.

NEGRO FREEMASONS.—In 1775, Prince Hall, an educated negro, was received at Boston into an English Army Lodge connected with General Gage's command, and shortly after, fourteen other negroes were initiated in the same Lodge. In the struggle for independence, Hall made an excellent and patriotic record; but he and his brother negro Masons continued to meet as a Lodge till some time between 1781 and 1783, when they applied to the Massachusetts Grand Lodge for a warrant. Their request was refused, and, in 1784, they made application to the Grand Lodge of England, and their application was granted. They received the name of African Lodge, No. 454, of Free and Accepted Masons. From them a Lodge was established at Philadelphia, and another at Providence. The separate Grand Lodges of England united in 1813, and African Lodge was omitted from

their united roll; but there is no record of any justification of this act, and the negro Lodges have continued in active Masonic work, and their delegates had formed African Grand Lodge in 1808, and in 1827 they declared their independence of the Grand Lodge of England.

They have continued to prosper, and have Grand Lodges now in thirty-two of the United States, besides affiliated Grand Lodges in the District of Columbia, the Province of Ontario, and in Liberia, and have about 60,000 members.

There have been not a few Masons who have insisted that this negro branch had no regularity, and could not be recognized by orderly Lodges, but, on the other hand, some of the best authorities say that such objection on legal grounds is unjustifiable; that the negro branch started in a regular way, and has done nothing to forfeit its standing. Back of all legal questions is, of course, the race question, which presents itself in different aspects to different persons.

In New Jersey a white Lodge at Newark received a number of negroes into its membership. There was some excited discussion in consequence, but the Lodge remains on the roll of the Grand Lodge. In Ohio, in 1875, an effort was made in the Grand Lodge to recognize the negro Grand Lodge of that State. It was referred to a committee, which reported favorably, but the report was refused on a point of order. In 1898, the Grand Lodge of the State of Washington suggested the propriety of recognizing the negro Freemasons, whereupon the Grand Lodges of Kentucky, Arkansas, New Jersey, and South Carolina adopted resolutions of non-intercourse with Washington, and the Grand Lodges of New York, Maryland, and Rhode Island passed resolutions of disapproval.

Negro Freemasons have also established Chapters for the practicing of the Scottish Rite. It is said that the first negro Chapter of Royal Arch Masons was organized at Philadelphia in 1819 or 1820, by the aid of the white Royal Arch Chapter of Pennsylvania, and a Grand Royal Arch Chapter was formed in Pennsylvania about 1826. In 1879, a Grand Royal Arch Chapter was organized in New York. It is believed that the negro Royal Arch Chapters number more than 5000 members. The African Supreme Council, Ancient Accepted Scottish Rite for the American Continent, was organized in Philadelphia in 1820, and is said to have derived its authority from the Grand Orient of France. This tradition seems to conflict with the tradition that the first negro Chapter of Royal Arch Masons was formed by members of the white Grand Chapter. For this and other reasons, the negro Scottish Rite bodies are commonly reckoned "irregular." They have about one thousand members.

THE RENASCENCE OF MASONRY *

BY ROSCOE POUND, GRAND ORATOR

THE beginning of the 17th century was a period of great mental activity. The awakening of the Reformation had brought in an era of fresh and vigorous religious thought. Political ideas foreshadowing those of the 18th and 19th centuries were taking form. The downfall of scholasticism had set philosophy free from Aristotle. Grotius was about to emancipate jurisprudence from theology. Conring was about to deliver law from Justinian. The revived interest in jurisprudence, taking men back to the classical jurists and their law of nature founded on reason—applicable to men, not as citizens, nor as members of civilized society, but simply and solely as men—was producing the great succession of publicists, who built up the system of international law, launched the ever-growing movement for humanity in war and ultimate peace, and stimulated that interest in legal and political philosophy, of which the democratic ideas of our own time, and the humanizing and rationalizing of law in the 19th century, were to be the fruit. The renascence of Masonry, complete in the next century, had its roots in this period. "There was always," says Sir Henry Maine, "a close association between natural law and humanity." In such a time, with the very air full of ideas of human brotherhood and of the rational claims of humanity, the notion of an organization of all men, for the general welfare of mankind, was to be looked for. It may be seen, indeed, in the opening years of the century;

* An oration delivered before the Grand Lodge of Nebraska, at Omaha. Neb., June, 1903.

and we need not doubt that the writings of Andreä, and the well-known Rosicrucian controversy, were symptoms rather than a cause. But the idea was slow in attaining its maturity. In the 17th century, it struggled beneath a load of alchemy and mysticism, bequeathed to it by an obsolete era of ignorance and superstition. In the 18th century, it was retarded by the absorbing interest in political philosophy. Hence it was not till the first decade of the 19th century that the possibilities of this phase of the new thought were perceived entirely. Then, for the first time, the idea of a general organization of mankind was treated in scientific method, referred to a definite end, and made part of a philosophical system of human activities. And it has seemed that no better theme could be chosen, upon an occasion such as this, than the life and work of that learned and eminent man and Mason, in his time at once the first of Masonic philosophers and the foremost of philosophers of law, who rendered this service to humanity and to the craft.

Karl Christian Friedrich Krause, one of the founders of a new Masonic literature, and the founder of a school of legal thought, was born at Eisenberg, not far from Leipzig, in 1781. He was educated at Jena, where he taught for some time, till, in 1805, he removed to Dresden. In this same year he became a Mason; and at once, with characteristic energy and enthusiasm, he entered upon a critical and philosophical study of the institution, reading every Masonic work accessible. As a result of his studies he delivered twelve lectures before his Lodge in Dresden, which were published in 1809, under the title: "*Höhere Vergeistigung der echtüberlieferten Grundsymbole der Freimaurerei*," or "Higher Spiritualization of the True Symbols of Masonry." A year later he published the first volume of his great work, "*Die drei*

ältesten Kunsturkunden der Freimaurerbruderschaft," or "The Three Oldest Professional Records of the Masonic Fraternity." This book, in the words of Dr. Mackey, "one of the most learned that ever issued from the Masonic press," unhappily fell upon evil days. The limits of permissible public discussion of Masonic symbols were then uncertain, and the liberty of the individual Mason to interpret them for himself, since expounded so eloquently by Albert Pike, was not wholly conceded by the German Masons of that day. In consequence, he met the fate which has befallen so many of the great scholars of the craft. His name, even more than those of Preston and Dalcho and Crucefix and Oliver, warns us that honest ignorance, zealous bigotry, and well-meaning intolerance are to be found even among sincere and fraternal seekers for the light. The very rumor of Krause's book produced great agitation. Extraordinary efforts were made to prevent its publication, and, when these failed, the mistaken zeal of his contemporaries was exerted toward expelling him from the Order. Not only was he excommunicated by his Lodge, but the persecution to which his Masonic publications gave rise clung to him all his life, and prevented him from receiving public or formal recognition of the position he occupied among the thinkers of his day. It has been said, indeed, that he was too far in advance of the time to be understood fully beyond a small circle of friends and disciples. Yet there seems no doubt that the bitterness engendered by the Masonic controversies over his book was chiefly instrumental in preventing him from attaining a professorship. Happily, he was not a man to yield to persecution or misfortune. Like the poet, he might have said: ". . . I seek not good fortune. I myself am good fortune."

Undaunted by miscomprehension of his teachings, unembittered by the seeming success of his enemies, he labored steadily, as a lecturer at the University of Göttingen, in the development and dissemination of the system of legal and political philosophy from which his fame is derived. Röder has recorded the deep impression which his lectures left upon the hearers, and the common opinion which placed him far above the respectable mediocrities who held professorship in the institution where he was a simple *docent*. As we read the accounts of his work as a lecturer, and turn over the earnest, devout and tolerant pages of his books, full of faith in the perfectibility of man, and of zeal for discovering and furthering the conditions of human progress, we must needs feel that here was one prepared in his heart and made by nature, from whom no judgment of a Lodge could permanently divide us.

Krause did not leave us a complete or systematic exposition of his general philosophical system. Nor can it be said that he achieved much of moment in the field of philosophy at large. It is rather in the special fields of the philosophy of Masonry, to which he devoted the enthusiasm of youth, and the philosophy of law, to which he turned his maturer energies, that he will be remembered. In the latter field, indeed, he is still a potent force. Two able and zealous disciples, Ahrens and Röder, labored for more than a generation in expounding and spreading his doctrines. The great work of Ahrens, published five years after his master's death, has gone through twenty-four editions in seven languages. Thus Krause became recognized as the founder of a school of legal and political philosophers, and his followers, not merely by writings, but by meetings and congresses, developed and disseminated his ideas. Until the rise of the military

spirit in Germany, and the shifting of the growing-point of German law to legislation, produced a new order of ideas, the influence of his doctrines was almost dominant. Outside of Germany, especially in lands where the philosophy of law is yet a virgin field, they have still a useful and fruitful future before them, and he has been pronounced the "leader of the latest and largest thought" in the sphere of legal philosophy. His great Masonic work is disfigured by the uncritical veracity, characteristic of Masonic writers until a very recent period, which led him to give unhesitating credence to tradition, and to accept, as genuine, documents of doubtful authenticity, or even downright fabrications. Hence his historical and philosophical investigations, in which he minutely examines the so-called Leland MS., the Entered Apprentice lecture, and the so-called York Constitutions, as well as his dissertation on the form of government and administration in the Masonic order, must be read with caution, and with many allowances for over-credulity. But in spite of these blemishes—and they unhappily disfigure too large a portion of the historical and critical literature of the craft,—his Masonic writings are invaluable.

In a time and among a people in which the modern indifference to philosophy is exceptionally strong, and threatens to deprive jurisprudence and politics of all basis, other than popular caprice, a teaching which sets them on a surer and more enduring ground, which seeks to direct them to a definite place, and to give them definite work in a general scheme of human progress, cannot fail to be tonic. For the Mason, however, Krause's system of legal philosophy has a further and higher value. It is not merely that his works on the philosophy of law, written, for the most part, after his period of Masonic research and Masonic authorship was at an end, afford

us, at many points, memorable examples of the practical possibilities of Masonic studies. Nor is it merely that he enforces so strenuously the social, political, and legal applications of the principles of our lectures. His great achievement, his chiefest title to our enduring gratitude, is the organic theory of law and the state, in which he develops the 17th century notion of a general organization of mankind into a practicable doctrine, seeks to unite the state with all other groups and organizations—high or low, whatever their immediate scope or purpose—in a harmonious system of men's activities, and points out the station and the objective of our world-wide brotherhood in the line-of-battle of human progress. Let me indicate to you, even though imperfectly, some of the leading points of his legal and Masonic philosophy, and the relation of the one to the other.

Law is but "the skeleton of social order, clothed upon by the flesh and blood of morality." Among primitive peoples, it is no more than a device to keep the peace, and to regulate, so far as may be, the archaic remedy of private war. In time, it is taken over by the state, and is able to put down violence, where originally it could go no further than to limit it. This done, it may aspire to a better end, and seek not only to preserve order, but to do justice. Thus far it has come at present. But beyond all this, says Krause, there is a higher and nobler goal: "The perfection of man and of society." The law, singly, is by no means adequate to this task. Rightly understood, it is one of many agencies, which are to operate harmoniously, each in its own sphere, toward that great end. The state organizes and wields but one of these agencies. Morals, religion, science, the arts, industry, and commerce—all these, in his view, are co-workers, and must be organized also. But the state, or the

political organization, being charged with the duty of maintaining the development of justice, has the special function of assuring to the other forms of organized human activity the means of perfecting themselves. It must "mediate between the individual and the social destiny." Thus it is but an organ in the whole social organism. He looked upon human society as an organic whole, made up of many diverse institutions, each related to an important phase of human life, and all destined, at an epoch of maturity, to compose a superior unity. Relatively, they are independent. In a wider view, and looked at with an eye to the ultimate result, they are parts of a single mechanism. All operate in one direction and to one end—the achievement of the destiny of humanity, which is perfection. Nor is this idle speculation. Krause seeks to animate these several phases of human activity, these varied institutions evolved as organs of the social body, with a new spirit. He impresses upon us that we are not on the decline, but are rather in a period of youth. Humanity, he insists, is but beginning to acquire the consciousness of its social aim. Knowing its aim, conscious of the high perfection that awaits it, he calls upon mankind, by harmonious development of its institutions, to reach the ideal gradually, through evolution of the real.

The scientists tell us that nature exhibits a ceaseless and relentless strife—a struggle for existence, in which all individuals, races, and species are inevitably involved. The very weeds by the roadside are not only at war with one another for room to grow, but must contend for their existence against the ravages of insects, the voracity of grazing animals, and the implements of men. Thus, the staple of life, under purely natural conditions, is conflict. If we return to the artificial conditions of a garden, the contrast is extreme. Exotics, which could not maintain

themselves a moment, in an alien soil and an unwonted climate, against the competition of hardy native weeds, thrive luxuriantly. Planted carefully, so as not to interfere with each other, carefully tended, so as to eliminate the competition of native vegetation, supplied with the best of soil, watered whenever the natural supply is deficient, the individual plants, freed from the natural necessity of caring for themselves in the struggle for existence, turn their whole energies to more perfect development, and produce forms and varieties of which their rude, uncultivated originals scarcely convey a hint. All struggle for existence is not eliminated, indeed, in the garden. But the burden of it is shifted. Instead of each plant struggling with every other for a precarious existence, the gardener contends with nature for the existence of his garden. He covers his plants to protect them from frosts, he waters them to mitigate drouth, he sprays them to prevent injury by insects, and he hoes to keep down the competition of weeds. Instead of leaving each plant to propagate itself as best it may, he gathers and selects the seed, prepares the ground, and sows so as to insure the best results. The whole proceeding is at variance with nature, and it is maintained only by continual strife with nature, and at the price of vigilance and diligence. If these are relaxed, insects, drouth, and weeds soon gain the day, and the artificial order of the garden is at an end.

Society and civilization are, in like manner, an artificial order, maintained at the price of vigilance and diligence in opposition to natural forces. As in the garden, so in society, the characteristic feature is elimination of the struggle for existence, by removal or amelioration of the conditions which give rise to it. On the other hand, in savage or primitive society, as in the natural plant-society of the wayside, the characteristic feature is the intense

and unending competition of the struggle for existence. In the wayside weed-patch, nature exerts herself to adjust the forms of life to the conditions of existence. In the garden, the gardener strives to adjust the conditions of existence to the forms of life he intends to cultivate. Similarly, among savage and uncivilized races, men adjust themselves as they may to a harsh environment. With the advent and development of society and civilization, men create an artificial environment, adjusted to their needs and furthering their continued progress. Thus, the social and moral orders are, in a sense, artificial; they have been set up in opposition to the natural order, and they are maintained and maintainable only by strife with nature, and the repression of natural instincts and primitive desires. It has been said that nature is morally indifferent. Morality is a conception which belongs to the social, not to the natural existence. The course of conduct which the member of civilized society pursues would be fatal to the savage; and the course followed by the savage would be fatal to society. The savage, like any wild animal, fights out the struggle for existence, relentlessly. The civilized man joins his best energies to those of his fellows in the endeavor to limit and terminate that struggle.

The social order, then, is, as it were, an artificial order, set up and maintained by the co-operation of numbers of individuals through successive generations. Just as the garden demands vigilance and diligence on the part of the gardener, to prevent the encroachment and re-establishment of the natural order, so the social order requires continual struggle with natural surroundings, as well as with other societies, and with individuals, wherewith its interests or necessities come in conflict. Consequently, in addition to the instincts of self and

species preservation, there is required an instinct or intuition of preserving and maintaining the social order. Whether we regard this as acquired in an orderly process of evolution, or as implanted in man at creation, it stands as the basis of right and justice, bringing about, as a moral habit, "that tendency of the will and mode of conduct which refrains from disturbing the lives and interests of others, and, as far as possible, hinders such interference on the part of others." The mere knowledge by individuals, however, that the welfare and even the continuance of society require each to limit his activities somewhat with reference to the activities of others, does not suffice to keep them within the bounds required by right and justice. The more primitive and powerful selfish instincts tend to prevail in action. Hence private war was an ordinary process of archaic society. The competing activities of individuals could not be brought into harmony, and were left to adjust themselves. But peace, order, and security are essential to civilization. Every individual must be relieved from the necessity of guarding his interests against encroachment, and set free to pursue some special end with his whole energies. As civilization advances, this is done by substituting the force of society for that of the individual, and thus putting an end to private war. Historically, law grew up to meet this demand.

The maintenance of society and the promotion of its welfare, however, as has been seen, depend upon much besides law. Even in its original and more humble rôle of preserving the peace, the law was by no means the first in importance. The germs of legal institutions are to be seen in ancient religions, and religion and morals held men in check while law was yet in embryo. Beginning as one, religion, morals, and law have slowly differentiated

into the three regulating and controlling agencies by which right and justice are upheld, and society is made possible. In many respects their aim is common; in many respects they cover the same field; among some peoples they are still confused in whole or in part. But to-day, among enlightened peoples, they stand as three great systems, with their own aims, their own fields, their own organizations, and their own methods; each keeping down the atavistic tendencies toward wrong-doing and private war, and each bearing its share in the support of the artificial social order, by maintaining right and justice. Religion governs men, so far as it is a regulating agency, by supernatural sanctions; morality by the sanction of public opinion; law by the sanction of the force of organized society. Each, therefore, to be able to employ its sanctions systematically and effectively in maintaining society, must be directed or wielded by an organization. Accordingly, we find the Church giving regulative and coercive force to religion, and the state taking over and putting itself behind the law. But what is behind the third of these great agencies? What and where is the organization that gives system and effectiveness to the regulative force of morality?

Here, Krause tells us, is the post of the Masonic order. World-wide; respecting every honest creed, but requiring adherence to none; teaching obedience to states, but confining itself to no one of them; it looks to religion on the one side and to law upon the other, and, standing on the solid middle ground of the universal moral sentiments of mankind, puts behind them the force of tradition and precept, and organizes the mighty sanction of human disapproval. Thus, he conceives that Masonry is working hand-in-hand with Church and State, in organizing the conditions of social progress; and that all

societies and organizations, whether local or cosmopolitan, which seek to unify men's energies in any sphere—whether science, or art, or labor, or commerce—have their part also, since each and all, held up by the three pillars of the social order—Religion, Law, and Morals; Wisdom, Strength, and Beauty—are making for human perfection. But, in the attainment of human perfection, we must go beyond the strict limits of the social order. Morality, as we have seen, is an institution of social man. Nevertheless it has possibilities of its own, surpassing the essential requirements of a society. There is a moral order, above and developed out of the social order, as the social order is above the natural. The natural order is maintained by the instincts of self and species preservation. These instincts, unrestrained, take no account of other existences, and make struggle for existence the rule. In the social order, men have learned to adjust act to end in maintaining their own lives without hindering others from doing the like. In the moral order men have learned not merely to live without hindering the lives of others, but to live so as to aid others in attaining a more complete and perfect life. When the life of every individual is full and complete, not merely without hindering other lives from like completeness, but while helping them to attain it, perfection will have been reached. Then will the individual, "In hand and foot and soul four-square, fashioned without fault," fit closely into the moral order, as the perfect ashlar. Instinct maintains the natural order. Law must stand chiefly behind the social order. Masonry will find its sphere, for the most part, in maintaining and developing the moral order. So that, while it reminds us of our natural duties to ourselves, and of the duties we owe our country, as the embodiment of the social order, it insists, above

and beyond them all, upon our duties to our neighbor and to God, through which alone the perfection of the moral order may be attained.

Krause does not believe, however, that law and the state should limit their scope and purpose to keeping up the social order. They maintain right and justice in order to uphold society. But they uphold society in order to liberate men's energies so that they may make for the moral order. Hence the ultimate aim is human perfection. If by any act intended to maintain the social order they retard the moral order, they are going counter to their ends. Law and morals are distinct; but their aim is one, and the distinction is in the fields in which they may act effectively, and in the means of action, rather than in the ideas themselves. The law-giver must never forget the ultimate purpose, and must seek to advance rather than to hinder the organization and harmonious development of all human activities. "Law," he tells us, "is the sum of the external conditions of life measured by reason." So far as perfection may be reached by limitation of the external acts of men, whereby each may live a complete life, unhindered by his fellows, the law is effective. More than this, the external conditions of the life measured by reason are, indirectly, conditions of the fuller and completer life of the moral order; for men must be free to exercise their best energies without hindrance before they can employ them to much purpose in aiding others to a larger life. Here, however, law exhausts its possibilities. It upholds the social order whereon the moral order rests. The development and maintenance of the moral order depend on *internal* conditions. And these are without the domain of law. Nevertheless, as law prepares the way for the moral order, morals make more easy the task of law.

The more thoroughly each individual, of his own motion, measures his life by reason, the more completely does law cease to be merely regulative and restraining, and attains its higher rôle of an organized human freedom. Here is one of the prime functions of the symbols of the craft. As one reflects upon these symbols, the idea of life measured by reason is everywhere borne in upon him. The twenty-four-inch gauge, the plumb, the level, square and compass, and the trestle-board are eloquent of measurement and restraint.

There is nothing measured in the life of the savage. He may kill sufficient for his needs, or, from mere caprice or wanton love of slaughter, may kill beyond his needs at the risk of future want. His acts have little or no relation to one another. He does not sow at one season that he may reap at another, much less does he plant or build in one generation that another generation may be nourished or sheltered. The exigencies or the desires of the moment control his actions. On the other hand, the acts of civilized man are connected, related to one another, and, to a great extent, parts of a harmonious and intelligent scheme of activity. Even more is this true of conduct which is called moral. Its prime characteristic is certainty. We know to-day what it will be to-morrow. The unprincipled may or may not keep promises, may or may not pay debts, may or may not be constant in political or family relations. The man whose conduct is moral we call trustworthy. We repose entire confidence in his steadfast adherence to a regular and orderly course of life. Hence we speak of rectitude of conduct, under the figure of adjustment to a straight line; and our whole nomenclature of ethics is based upon such figures of speech. Excess, which is indefinite and unmeasured, is immoral; moderation, which implies

adherence to a definite and ascertainable medium, we feel to be moral. The social man, as distinguished from the savage, and even more the moral man as distinguished from him who merely takes care not to infringe the law, measures and lays out his life; and the symbols of the craft serve as continual monitors to the weak or thoughtless of what must distinguish them from the savage and the unprincipled.

The allegory of the house not made with hands, into which we are to be fitted as living stones, suggests reflections still more inspiring. Here we see symbolized the organic conception of society and of human activities, upon which Krause insists so strongly. Social and individual progress, he says, are inseparable. Nothing is to be kept back or hindered in the march toward human perfection. The social order conserves the end of self and race maintenance more perfectly than the natural order, which aims at nothing higher; and the moral order accomplishes the end of maintaining society more fully than a system that attempts no more. The complete life is a complete life of the units, as well as of the whole, and the progress of humanity is a harmonizing of the interests of each with each other and with all. Nature is wasteful. Myriads of seeds are produced that a few plants may struggle to maturity. Multitudes of lives are lost in the struggle for existence, that a few may survive. As men advance in social and moral development, this sacrifice of individuals becomes continually less. The most perfect state, in consequence, is that in which the welfare of each citizen and that of all citizens have become identical, where the interests of state and subject are one, where the feelings of each accord with those of all. In this era of universal organization, when Krause's chapters seem almost prophetic,

there is much to console us in his belief that the organic must prove harmonious, and that organizations which now conflict will in the end work consciously and unerringly, as they now work unconsciously and imperfectly, toward a common end. If, as his illustrious pupil tells us, "human society is but a solid bundle of organic institutions, a federation of particular organizations, through which the fundamental aims of humanity are realized," we may confidently hope for unity where now is discord. And we may hope for much, in this work of unification, from that world-wide brotherhood which has for one of its missions to organize morals and to bring them home forcibly and as realities to every man.

Such, in brief and meager outline, is the relation of Masonry to the philosophy of law, as conceived by one who has left his mark on the history of each. Think what we may of some of his doctrines, differ from him as we may at other points, hold, as we may, that our order has other ends, we must needs be stirred by the noble aim he has set before us; we must needs be animated by a higher spirit and more strenuous purpose, as one of the chiefest of the organic societies composing the "solid bundle" that makes for human perfection.

Report of The Shibboleth.

MASONRY AND THE STATE

AN INSTALLATION ADDRESS *

BY JESSE S. JONES.

THE association of Masonry and the state began with the earliest work of the order, and has continued in an unbroken line down to the present time. We all know that in King Solomon's time, peace and tranquillity prevailed throughout all the land while the Temple was building, and we certainly must ascribe much of this beneficent spirit to the teachings of Ancient Craft Masonry.

Masonry has always exerted a powerful influence for good in the affairs of state, and has bettered the condition of the people even in those lands where Christianity did not exist. Its foundations are sure, and much of its stability arises from the spirit of wisdom found in these words, "We will sell to no man, we will deny to no man, right and justice."

George Bancroft, the eminent American historian, in speaking on an entirely different subject, said: "It is alone by infusing great principles into the common mind that great revolutions are brought about. They have never been, they can never be effected by superior individual excellence." These words so accurately describe the work and scope of Masonry as to make it seem that no other applications were intended or denied. Disguise it as we may, the greatest work performed and the greatest good done by Masonry has been the inculcation

* Delivered at the installation of the officers of C—— Lodge, No. 91, Tacoma, Wash.

into the minds of the people of a love of Liberty, Fraternity, and Equality. This has resulted in bringing into existence a government of the people entrenched behind the bulwarks of the eternal rights God gave from the beginning. Wars between nations have failed to sever the fraternal connection existing between Masonic bodies. I can only touch upon this thought by a brief reference to the American Revolution, when the obligations taken on either side the broad Atlantic held good with a three-fold tie through all the tumults of war. Even in our Civil War, when brother was arrayed against brother, and father and son served under different flags, there was no termination of the same kindly relations. Ever since that fearful struggle there have been two churches of the same creed and the same God, a church of the North and a church of the South, divided on the question of slavery. Masonry stood the test, knowing no North, no South, no East, no West; rising sublimely above it with a grandeur all her own. So may it ever be! The cradle of our liberty was rocked by a Washington, a Franklin, a Hancock, and a Warren, all of whom were Masons imbued and inspired with the same lofty desire to make operative the broad principles of Masonry in the life of the state. There has been no great movement at home or abroad that has not had behind it the loyal support of the Masonic fraternity, and the wisdom that comes from Masonic teachings. The state and Masonry are inseparably linked together by the names of the great men who have directed the affairs of state, and made glorious the annals of our nation's history. Blood has flowed like water from Masons who have freely given their lives to preserve unsullied the honor and glory of our nation. "In the past, Masonry has been unaffected by the tempests of wars, the

storms of persecutions, or the denunciations of fanatics." It is a noble and most glorious thing to be a Mason, and to know that Masonry and the state are "one and indivisible." "Be just and fear not, let all the ends thou aim'st at be thy country's, thy God's, and truth's." With that sublime thought I will close, with a most hearty appreciation of your kind attention, and with keen regrets for my shortcomings.

THE FIRST GRAND MASTER OF VIRGINIA A FRIEND OF WASHINGTON

BY GILBERT PATTEN BROWN.

THE Old World may boast of her kings and popes, at whose commands the blood of innocent people has been spilled. In the New World the patriot and the inventor have taken the place of such useless members of society, and amid the glories of this nation Freemasonry has flourished with no equal in any other part of the world.

The old and renowned colony of Virginia has produced some of the greatest men in modern civilization: such names as Washington, Lee, Randolph, Marshall, Jefferson, Madison—all figuring prominently during Colonial and Revolutionary times. Another of her distinguished patriots is the subject of this sketch, in the person of Hon. John Blair, who was born in beautiful Williamsburg, in the year 1732. He received his first school training in the district school of his native town, graduating from William and Mary College. He repaired to London, England, where he pursued his legal studies

at the Temple, and was soon engaged in full practice at the bar of the General Court.

It is quite probable that he was there made a Freemason in the "Lodge of St. James," as on his arrival home we find him to be a Master Mason. It was a custom in those day to confer the degrees upon eminent Americans.

After returning to Virginia he engaged in the practice of his profession, and in a short time was elected to the House of Burgesses, where, by his keen wit, he soon showed himself to be a well-balanced Anglo-Saxon. In 1767 he opposed the resolution of Patrick Henry, but in 1769, when that noted house was dissolved, Blair was one of the most patriotic men in that band, consisting of Washington, Nicholas Bland, and others of their stamp, who held a meeting in the Raleigh Tavern and drafted the Non-importation Agreement. In 1770 the House of Burgesses was again dissolved, and members for the second time assembled at the Raleigh to revise and amend the articles of agreement. They at once associated themselves with the leading merchants of the "Old Dominion Colony," and John Blair was one of the first to record his name on that roll of honor. Next we see him a delegate from William and Mary College, and he was the last of that long line of eminent men who represented this fountain of learning in the public councils of that hallowed commonwealth. He was also a member of the committee which reported the "Declaration of Rights and the Constitution." (About this time he was received into the Masonic fraternity in Virginia.) He was elected by the convention a member of the Council, and when the judicial department was established in 1777 he was elected a judge of the General Court, of which he became Chief Justice, and,

on death of Robert Carter Nichols, in 1780, he was elected a judge of the High Court of Chancery, and by virtue of station he became a Justice* of the High Court of Appeals.

On May 6, A. D. 1777, several Masonic lodges in Virginia sent representatives to Williamsburg, for the purpose of organizing a Grand Lodge in that colony. One most popular among the craft at said convention was none other than John Blair, then a Past Master of Williamsburg Lodge, No. 6. He was there elected "Most Worshipful Grand Master of Ancient York Masons in America."

Soon we find this title changed to that of "Grand Master of Virginia," which office he held through the troublesome days of the Revolution. His successor was James Mercer, of Williamsburg Lodge, and a gallant soldier of the Revolutionary War.

The General Assembly appointed him a delegate to the Philadelphia convention to revise the Articles of Confederation, in which, with James Madison and Edmund Randolph, he supported the so-called "Virginia Plan," in opposition to the scheme of New Jersey, which sustained the separate sovereignty of the States; and with Washington and Madison alone, of all the delegates from Virginia, voted for the adoption of the Constitution. (Here three Virginia Masons voted as one.) When the Federal Constitution was submitted for the ratification of Virginia he voted in its favor. On the organization of the Federal Judiciary he was appointed by Washington, in 1789, a Judge of the Supreme Court, which office he filled with credit to himself and honor to his State.

In stature Mr. Blair was about five feet ten inches high, full forehead, blue eyes, and a well-formed nose.

He was a gentleman of polished manners and of high mind. He died at old Williamsburg, August 31, 1800.

May the name of John Blair stand on history's page as an example to future statesmen of the North American Republic. He was ever proud to be called a friend of Washington. May the day again come when the leading lights of Freemasonry shall all be of the stamp of John Blair and his fraternal associates. Then, and not until then, will shame be a stranger to its historic and honored name.

REQUIREMENTS OF MASONRY

IN all ages from time immemorial, in all branches of Masonry, every applicant for membership was required to "be a good and true man, free-born, and of mature and discreet age." These requirements are as binding now as when first promulgated. That they are wise, and each one of the utmost importance, is plainly visible from the very nature of the organization.

The physical qualifications are of importance, and differ in different jurisdictions, some being very rigid and exacting, growing out of the old requirements as to apprentices. In this age of speculative Masonry, when spiritual and moral temples are to be erected, and not temples of stone or wood, "the tongue of good report" is of vastly more importance than the qualification of physical perfection. And besides, men differ so greatly as to what constitutes a perfect man that it is difficult to define what disqualifies a candidate for initiation. A man may have all his limbs and the visible members of his body perfect, yet may be suffering from some internal, incur-

able disorder, that most certainly makes his body unsound. Under a rigid enforcement of physical qualifications, no man with greatly impaired vision or hearing, suffering from consumption or other life-shortening and body-weakening ailment, could be made a Mason.

But "the internal, not the external, qualifications are what Masonry regard." The tongue of good report, Mackey says, "is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil." As the Fraternity teaches only the purest morality, the practice of the strictest virtue, it is self-evident that only men of purity of character should be admitted. The true inward fitness of the heart, where a man is first prepared to be a Mason, is known only to the man himself. Others can only judge from his actions and his life in the community. "Out of the fullness of the heart the mouth speaketh," and as the actions are indicative of the motives of the heart, and its purity or impurity, so what a man does shows his thoughts and aspirations.

As a rule, a man's life, his friends and associates, his business, and his habits, are a true index to his internal qualifications, and should be carefully studied and properly analyzed before he is recommended to any Lodge. If this course was followed in every case, by every member, the standard of morality and virtue in the Fraternity would be very much higher. Mistakes may be made, and a wolf in sheep's clothing may be admitted, but to confer the degrees of Masonry upon men whose reputation is notoriously bad, or keep them in the Fraternity after their true character is revealed, is reprehensible in the highest degree. We owe it to Masonry, to ourselves as men, and to the community in which we live, to obey the charges

made to Freemasons nearly two centuries ago, and thus elevate, rather than lower, the standard of virtue in the institution.

It is greatly to the honor of the members of the Fraternity that among so large a number of men as belong to the different Lodges the quality of the membership is so good. Here and there is found a black sheep, one who would have been barred admission had "the tongue of good report" been applied to him. If this measure had been applied to every man, and is applied to every man in the future, no sad and hurtful exposure of evil character will occur.

The Masonic Standard, New York.

AN ANNIVERSARY ADDRESS

A MASONIC RETROSPECT*

BY CHARLES A. TONSOR.

SEVENTY-FIVE years of Knights Templarism in Brooklyn have passed into history, and we, the mother of the commanderies in this borough, enter upon the last quarter to the century-mark of our existence. It is therefore eminently fitting that we should celebrate an event which marks so important an epoch in our history. Twenty-five years hence, those who come after us will gather and pay tribute to many who shall then sleep in the far beyond, as to-night we pay tribute to those Sir Knights through whose zeal and fidelity in holding aloft the banner of Templarism we are privileged to celebrate

* At the seventy-fifth anniversary of Clinton Commandery, Knights Templars, Brooklyn, N. Y.

our seventy-fifth anniversary. As Eminent Commander I am doubly proud that this event should be celebrated during my administration, hailing from a Lodge which, through its age, has the distinction of having furnished the greatest number of Commanders for old Clinton, and on whose roster of Past Masters are the names of those two sterling Sir Knights, George L. Thatcher and John Harron, to whom more than anyone else we are indebted for the preservation of our warrant.

Seventy-five years does not seem a very great length of time, yet if we could look back and picture our beautiful city of to-day at the time this Commandery came into existence, we would find a small town, the limit of whose precinct was a little above the site of the present Hall of Records, where at that time the old Military Gardens were located, at which place this Commandery found birth. This was pretty far uptown, for later the asylum was moved to 3 Front Street, corner Fulton, but a short distance from the present Fulton Ferry. There were but two Masonic lodges and one Royal Arch Chapter in the town. Nevertheless, the Sir Knights were just as sincere in their work for the advancement of the principles of our beloved institution as we are to-day. They no doubt felt equally proud of their asylum, lit by candlelight, as we are to-day, when we enter our beautiful cathedral illuminated by its maze of colored electric lights.

The mere fact of the continuous existence of this Commandery throughout the time when Masonry was under a ban, when many faint-hearted and even resolute brethren forsook the craft, in those days when the very silence of its history was eloquent, and the mere mention of conclaves being held was evidence of fortitude on the part of the Sir Knights, showed the sterling qualities of those who fostered and so wisely laid the foundation of

what is to-day the second, if not the largest, Commandery in this Empire State.

As a Commandery of Knights Templars we have maintained our proud position in this community by a strict adherence to the principles we teach in our ritual, and which it is our duty to instill into the minds of those who seek admission into our order. Let us see to it, Sir Knights of Clinton, that those who may gather to celebrate the centennial may look back to us with the same degree of pride as we do to those who have preceded us, and through whose efforts and labors we owe our existence as a Commandery to-day, and may He under whose banner we are enlisted as Christian Knights watch over and prosper us.

FIFTY YEARS OF WASHINGTON MASONRY

SEMI-CENTENNIAL ADDRESS *

BY G. S. THOMAS MILBURNE REED.

. . . I am commanded to speak of Olympia Lodge No. 1 and the early days of the Grand Lodge. There is matter here for a lengthy address. My remarks will be few, and I fear greatly disappointing; for whatever I may mention, I must hastily pass much of a cognate character of equal interest. All things sublunary had a beginning. Olympia Lodge, whose semi-centennial we celebrate to-day, had a mother; that mother had its mother. The first lodge of Masons established on the

* From an address delivered before the Grand Lodge at Olympia, Wash., Dec. 1, 1902.

Pacific coast and west of the Rocky Mountains, or of the west boundary of the State of Minnesota, was organized at Oregon City, Oregon Territory, namely, Multnomah Lodge, No. 4, chartered by the Grand Lodge of Missouri, October 19, 1846, and opened for work September 11, 1848. Thus you will observe that during the early days of the Nation's sovereign occupancy of this great western border of the American continent, it took a long time to transmit even this light-weighted, though important Masonic document—the first charter—from the Middle West to the Pacific coast. I forbear to speak in particular of the life trials, the hardships and thrilling experiences of those Masonic pioneers having that charter in charge; the various changes from hand to hand, or from one ox-team to another, of its custodians enroute; neither can I recount the many pleasing incidents connected with the care of that instrument in its "journeyings across the plains"; nor of those relating to the establishing of that first lodge; the organization of other new lodges, which joined in the formation of the Grand Lodge of California and Grand Lodge of Oregon.

The Oregon Grand Lodge was organized September 13, 1851. This is a Mother Grand Lodge. The first lodge established under its authority—by dispensation, October 4, 1851—was opened for work as Salem Lodge, and subsequently chartered as Salem Lodge, No. 4. The second lodge established by it brings us to a part of our subject text. Grand Master M. W. Berryman, November 25, 1852, granted a dispensation to certain brethren residing at Olympia, Puget Sound, to open a lodge. There were seven of them. With one exception it was my pleasure to have personal acquaintance with all these brethren. There are minutes of their first meetings held

by the dispensation ; and almost immediately they entered upon their duties with a zealous regard for the best interests of Masonry, and the prosperous career of its existence. In their second meeting measures were considered respecting the erection of this Masonic Hall, for which Mr. E. Sylvester had donated two town lots. Time fails to pay due tribute to the brethren who were among the first members.

The second lodge was organized at Steilacoom in 1854. Its early records were destroyed by fire, but it was probably in February. Of the petitioners for its formation was Brother William Wallace, a lawyer of more than usual ability, subsequently appointed by President Lincoln Governor of Washington Territory, and also elected to Congress, and still later was Governor of Idaho Territory and delegate from that territory to Congress. William A. Slaughter was a Lieutenant in the United States Army, and earned the eulogy of his lodge for brave service, in which he was killed by Indians while holding the office of Acting Master.

The third lodge, at Grand Mound, Thurston County, held its first meeting in 1857. Charles Byles, one of its organizers, presided over the convention which organized the Grand Lodge of Washington, and was its first Grand Chaplain ; and another, James Bliss, was twice Grand Master of the jurisdiction.

. . . The Grand Lodge was organized in this hall, December 8, 1858, with eleven members present. A profound realization that "goodness and mercy have followed me all the days of my life" comes over me as I call to mind those eleven men. I alone remain on this side the "river of death"—laggingly, it may be, in the race which all men run. Since reaching the age of manhood I have devoted the greater part of my life and

services to Masonry. For a period of forty-four years the Grand Lodge of Washington has, figuratively speaking, been the "child of my heart." I have seen our lodges in the jurisdiction increase from 4 to 114; the membership from 100 to over 7000. It has been my pleasure to know personally, and in most cases intimately, all the grand officers, the grand committees and working forces of the Grand Lodge. My acquaintance with the membership has been quite general; and I might talk to you for hours of the high character of citizenship, the moral worth, virtues, and achievements of many brethren. All honor to the departed! Let me express my heartfelt gratitude not only that my days have been prolonged to meet you, but to see Masonry in the State of Washington, at the close of its first half-century stronger than ever before, honored and respected throughout Christendom, governed by a code of laws as nearly in accord with the ancient landmarks as any code in existence; exemplifying in practice as well as instilling into the minds and consciences of its initiates, the great tenets of Freemasonry: Brotherly Love, Relief, and Truth; the great principles of Faith, Hope, and Charity; and the cardinal virtues, Temperance, Fortitude, Prudence, and Justice. Let me especially thank Him that He permits me to see this Grand Lodge and the craft throughout the State enter upon the second half-century of our history, guided and controlled by officers and brethren as worthy and well qualified, as zealous and devoted to the pure principles of our art, as were those God-fearing men, some of whose names I have mentioned to-day, who laid the foundations upon which we are building.

God bless Freemasonry in Washington! May its landmarks never be infringed! May its future far excel

its past in all that exemplifies truth; in all that is wise, benevolent, and prosperous! So mote it be!

MASONRY TRIUMPHANT

AN ANNIVERSARY SERMON *

BY REV. A. E. BARNETT.

“And they sing the song of Moses, the servant of God, and the song of the Lamb.”—Rev. xv. 3.

WHEN we pass from the narrow confines of the room which represents to us some of the features of King Solomon's temple to that Temple “not made with hands, eternal in the heavens” what song shall we sing? Our text is the answer: “The song of Moses and the song of the Lamb.”

I. THE SONG OF MOSES.—What was that?

1. *The Song of Patriotism.*—You will find its exact wording in Exodus xv. Miriam, the prophetess, with her timbrel, led the singing of the host that had escaped from Egypt through a lane made dry for them by God across the Red Sea. Baron Bunsen has said that modern history began on that memorable day.

The song of the redeemed yonder is the song of every true Mason here. It is a fact that many of Earth's greatest patriots have been Freemasons.

Cromwell with his sword and Milton with his pen saved liberty when it was being throttled by the Stuarts. That sublime poet who turned aside from writing one

* Delivered at Tremont Methodist Episcopal Church, New York.

of the three great epic masterpieces of the world, which rank him with Homer and Virgil, to hurl his great Philippics on behalf of freedom, was a member of our Order. If you had gone to see the great Puritan in those pathetic days when sightless he awaited his Master's call to the lodge room where earth's faded vision becomes clarified and keen, he would have expressed himself as being even more proud of his patriotic thunderbolts than of *Paradise Lost*.

And now from the blind Milton's London attic leap in thought across the white capped billows of a mighty ocean, and alight on a broad Virginian piazza as the sun comes creeping up to make an end of dawn. A proud and stately figure steps across the threshold. His eyes glance towards the Potomac. They are furnace eyes. Normally they have a soft and benign expression, but now they blaze. There is no ferocious glitter or revengeful glare in them. They glow for liberty. They burn with patriotism. Let king and chancellor beware of eyes like those.

Their flash sweeps through the Colonies and men of humble and noble birth spring up and refuse the shackles that tyranny threatens to impose.

Their radiance lights up the gloomy terrors of Valley Forge, and soldiers' hearts beat with too warm a loyalty to heed the bloody footprints in the snow.

The day will never come when Masons will forget the song of patriotism or fail to include in it a stanza of eulogy for America's great Masonic soldier and statesman and president, who was "first in peace, first in war, first in the hearts of his countrymen."

Some foolishly think that our secrecy is incompatible with patriotism. As well suppose that a private meeting of directors of a corporation means bankruptcy, or a

Vatican conclave the horrors of the Inquisition. Individuals, families, societies, have secret matters that it is not necessary or expedient to publish on the house-tops.

If the publication of our secrets would enhance the interests of justice or the happiness of the world, or were they of a base or reprehensible nature, there might be no excuse for their retention; but since they are not of this class we do not feel we should be blamed for putting a seal on our lips, and politely asking outsiders to mind their own business.

Of this we are sure, that no Mason has ever absorbed the poison of disloyalty to our country, its flag, its constitution, or its rulers, from the principles and precepts he has acquired in the lodge-rooms of his Order.

If it ever comes to a trial of strength in this country between anarchy and law, it will soon be discovered where every true Mason stands. It means something surely that in all this broad land there is not a worthy son of Masonry who does not place his hand on his heart, point to the Stars and Stripes, and say:

“Wave on, peerless, matchless banner of the free; wave on over army and navy, land and sea, cottage and mansion, capital and labor, school-house and church, lodge and home, black and white, living and dead.”

2. *The Song of Law*.—Examine the Constitutions of nations, the Magna Charta written in the blood of martyrs, the decisions of great law courts, and what name do you find between and under the lines? Moses. He rises in isolated grandeur above the law givers of all time. The moral law as enunciated by him is as obligatory to-day as on the day he uttered it. This, too, is a Masonic song. At no communication are our members permitted to forget the laws that circumscribe them. No man,

unless he has become callous to the finest, most delicate, sacred things of life, can pass through the successive steps of Masonic initiation and be quite the same man that he was before. I have seen quite a little flippancy and gay frivolity in the candidate. I have heard him crack jokes and say funny things about "riding the goat," climbing greased poles, and branding with hot irons. That was in the ante-room. But when he enters the Lodge-room, and the gloomy stillness is broken by the solemn strains of "Nearer, My God, to Thee," "Lead, Kindly Light," or, "Solemn Strikes the Funeral Chime," and he is reminded that none should enter upon any great or important undertaking without first invoking the aid of Deity, and that though at other stages he had others to pray for him, now he must pray for himself, by this time all flippancy has vanished, all pride is humbled, and the angel of seriousness, long denied an entrance to the soul, is permitted to enter, and in many cases abides there forever.

Hence, painful and galling to the Mason are libellous statements regarding the workings of the institution. With what contempt he reads in an ecclesiastical sheet published in this city, that the Masonic Order is atheistic; that profane rites are practiced; that the Sacraments of the Church are travestied, and that Satan is worshiped!

Our defense may be entrusted to others. The *New York Independent*, in this case, acts as our attorney, and avers that, "Half of the membership of these organizations are communicants in Christian churches, and that their life and practice will compare favorably with the other half, not members of such orders."

If that is not enough, let the thousands speak who have been cared for and provided with temporal necessities by

our lodges. Let widows and orphans testify. Let these myriad testimonies converge and swell and roll in one mighty, thunderous protest against the lying stigma and the foul slander, whether uttered by editor or priest, that our Order is low or debasing, hostile to sound ethics or genuine religion.

For what is the furniture of our lodges? No matter where they be situated, in New York or Hong Kong, Berlin or Oklahoma.

It is the Bible, the Square, and the Compass. What does the Bible mean? Law. The Square? Law. The Compass? Law.

The Bible is on every Masonic altar, and its teachings underlie our principles. Go into any lodge-room in the wide world, and you will find the Book. We sadly fail in our efforts, I am aware, to shape our lives to the model it presents, but the fault is all our own and not the Order's to which, with all our unworthiness, we belong.

The Square? That needs no explanation. Like the Decalogue, the Shepherd Psalm, the Beatitudes, it is self-explanatory. He is a "square" man! Did you ever go to a dictionary for a definition of the term? No; instinct told you.

A man whose word is enough. No oath or bond could strengthen it.

A man who could no more do a mean thing than a broad-branched oak step out of the forest into a flower pot.

A man no more likely to harm you than the King of Day to say: "I will not rise to-morrow."

A man who would stand by you, if he believed you to be in the right, though a world traduced you, and a thousand daggers were aimed at your heart.

A man who would rather die than lie, starve than cheat, be flayed alive than slander his brother, be crucified than deny his manhood, betray his friend, or dishonor his God.

My brother, that is the true Mason. That is what the Square teaches him to be. The Square means law. That is what the world expects you to be. That is what you must be if you are true to your Order, obedient to its high requirements, just to yourself, and mindful of your binding vows.

The Square emphasizes what Wolsey taught Cromwell:

“Be just and fear not.

“Let all the ends thou aim'st at be thy country's, thy God's, and truth's.

“Then if thou fall'st, thou fall'st a blessed martyr.”

The Compass? Law still. That no man is a law unto himself. That others have rights he no more dares to invade than one star to transgress the orbit of another.

With the Compass he says: “Passion, outside that circle thou canst not go! Selfishness, thus far and no farther!”

Whenever you see a brother permitting himself to trample over fences hallowed by sacred pledges, and wandering into forbidden grounds, show him the Compass, and he will stand reprov'd in the presence of its mute eloquence.

Whenever you discover in yourself a tendency, however faint, to violate the line that all morality and religion sanction, whisper the meaning of the Compass to your soul, and strengthen your will to obey its high behest.

With furniture like this, will men say that you are atheistic, that your practices are profane, that the Sacraments are travestied, that Satan is worshiped?

If they will say it, let them say it, for we know it to be a monstrous slander, whose father is ignorance, and whose mother is wickedness.

3. *The Song of Prophecy*.—Not permitted himself to go over into the Promised Land, Moses predicted the fulfillment of God's promises for His people. Within the scope of his prophetic vision he saw the Land entered, conquered, occupied, a kingdom established, a Temple erected, all the glittering splendors of David's and Solomon's reign, and the everlasting rule of David's greater son.

Masonry is embodied optimism, the incarnation of hope and good will. She believes in the capabilities of human nature, the willingness of the Divine to reinforce the human, the betterment of the world by the co-operation of God and man.

She looks upon the past, gathers from hoary antiquity all that it has to teach, but keeps her eye steadily fixed on a future brighter than all the golden days of the past.

The place of her origin must be remembered. She springs from no battle-field on which the war horses have trampled the mangled forms of men into gory sod.

She owes no allegiance to the Pharaohs, who, to build them tombs, used human labor with the recklessness of savage monsters; to the Neros, who, to glut the taste of a populace for blood, built amphitheaters wherein gladiators might give the death thrust to beast or brother; to the Napoleons or the Weylers, whose coats-of-arms should be cross-bones, whose drinking cups should be skulls, and whose orchestras should be the shrieks of their slain.

She knows them not, refuses to bow the knee to such monstrosities, and leaves them to the retributions of their fate.

She consorts not with the idler, with the sycophant, the jester, whose life is a farce to soon end, a coil to be shuffled off, a comedy climaxed by tragedy.

No, no; she emerges from a Temple which silently rose into glorious amplitude, was built of rarest wood, finest stone, and purest gold, for "who is able to build Him an house seeing the heaven and heaven of heavens cannot contain Him?"

The builder, not the destroyer; the toiling Mason, clad in his lambskin apron, grasping the trowel of labor, working on from dawn to eve to convert the rough ashlar into the perfect ashlar, executing the designs marked by a greater than Hiram of Tyre upon the trestle-board of his life—this is the man she exalts in her ideals, welcomes to her fellowship, inspires by her principles, rewards by her "well done."

With such an origin, proud of her history, she will not allow the ages to outmarch her; she keeps abreast, and believes in the better day that is to be.

Does she see the dim outline of a Temple behind? She also sees the rising architecture of a Temple before her. "And I John saw the Holy City, New Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious"—a Temple that shall stand forever.

My brethren, we stand for the betterment of the world. We do not believe the world is going from bad to worse, but from better to best.

Some people are always croaking about the "good old times." Let them croak, if they enjoy it. Those "good old times" meant the stage coach, instead of Empire State Express; plunging the bleeding stump, shattered by a bullet, into boiling pitch; the six-year-old boy kept naked in the coal mine for twelve or fourteen hours at a

stretch; death if you prayed your own prayer instead of the one in a prayer-book; persecution so bitter that our forefathers, "of whom the world was not worthy," were obliged to hold their communications in dens and caves of the earth. "They were stoned, they were sawn asunder, they wandered about in sheepskins and in goatskins," they were destitute, afflicted, tormented.

A century hence, social, industrial, and moral conditions will have so improved that the men of that day will look upon this present period as comparatively barbaric, just as we look back upon the darkness of mediæval days.

In the marvelous transitions that are taking place, this great Order means cohesion, a conservatism not shackled, but free and aggressive; a force that makes for the prosperity, well-being, and moral improvement of the race.

And this, because Masonry is founded upon, is permeated with, and constantly inculcates those divine laws symbolized by the Bible, the Compass, and the Square.

4. *The Song of Immortality*.—At the head of the 90th Psalm are these words: "A Song of Moses." I am not sure that he wrote it, but I am positive that he believed in immortality, that when on Mount Nebo he put his head on God's soft hand, he did so in the firm conviction that the ravishment of eternity was about to open before him. So God gave to his beloved sleep, and death, was swallowed up in victory.

There is inspiration in the funeral of a Mason. There is sadness, of course, over the loss of a brother dearly beloved, a grief which finds fitting expression in the exclamation: "Alas, my brother!"

But I never see the acacia dropped upon the casket without hearing an echo of St. Paul's superb challenge: "O death! where is thy sting? O grave! where is thy victory?"

I have had time to touch on one stanza only of Heaven's song. But there is another.

II. THE SONG OF REDEMPTION.—“And the Song of the Lamb.”

Moses was the schoolmaster to bring us to the greater Prophet he foretold.

“The law was given by Moses, but grace and truth came by Jesus Christ.”

We turn from Sinai, enshrouded with the smoke of the Divine presence, to the little town of Bethlehem, where the Babe is cradled who is to change the face of history, and to a place called Calvary, where He wins the world by sacrifice.

I was called to see a Masonic brother in the icy grip of death. He whispered: “I have a great want.” I replied: “You have tender care, hosts of friends, enviable repute, and a chance to live.”

He gasped: “I want to know my sins forgiven.” The plank I threw to him was this simple message: “It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.”

He closed his eyes and floated on it into the calm harbor where the surges cease to roll.

The holy Saints John are deeply revered by every Mason. The Song of Redemption was precious to both of them.

One said: “Behold the Lamb of God that taketh away the sin of the world.”

The other declared: “These things are written that ye might believe that Jesus is the Christ, the Saviour of the world.”

We, like the choir invisible, must sing both stanzas of the Song.

The Song of Moses, the servant of God, for that is the song of patriotism, law, prophecy, and immortality.

“And the Song of the Lamb,” for that is the song of our personal redemption and the world’s salvation.

“Crown Him with many crowns,
The Lamb upon His throne,
Hark! how the heavenly anthem drowns
All music but its own.
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless king
Through all eternity.”

GEORGE WASHINGTON

A MASONIC EULOGY *

BY PRESIDENT WILLIAM M’KINLEY.

WE have just participated in a service commemorative of the 100th anniversary of the death of George Washington. Here at his old home, which he loved so well, and which the patriotic women of this country have guarded with loving hands, exercises are conducted under the auspices of the great Fraternity of Masons, which a century ago planned and executed the solemn ceremonial which attended the Father of his Country to his tomb. The Lodge in which he was initiated and the one over which he afterward presided as Worshipful Master, accorded positions of honor at his obsequies, are to-day

* An address delivered at the Masonic celebration of the centennial of the death of Washington, at Mount Vernon, December 14, 1899.

represented here in token of profound respect to the memory of their most illustrious member and beloved brother.

Masons throughout the United States testify anew their reverence for the name of Washington and the inspiring example of his life. Distinguished representatives are here from all the Grand Lodges of the country to render the ceremonies as dignified and impressive as possible, and most cordial greetings have come from across our borders and from beyond the sea.

Not alone in this country, but throughout the world, have Masons taken an especial interest in the observation of this centennial anniversary. The Fraternity justly claims the immortal patriot as one of its members; the whole human family acknowledges him as one of its greatest benefactors. Public bodies, patriotic societies, and other organizations, our citizens everywhere, have esteemed it a privilege to-day to pay their tribute to his memory, and to the splendor of his accomplishments in the advancement of justice and liberty among men. "His fair fame, secure in its immortality, shall shine through countless ages with undiminished luster."

The struggling Republic for which Washington was willing to give his life, and for which he ever freely spent his fortune, and which at all times was the object of his most earnest solicitude, has steadily and wonderfully developed along the lines which his sagacity and foresight carefully planned. It has stood every trial, and at the dawn of a new century is stronger than ever to carry forward its mission of liberty. During all the intervening years it has been true, forever true, to the precepts of the Constitution which he and his illustrious colleagues framed for its guidance and government. He was the national architect, says Bancroft, the historian, and

but for him the Nation could not have achieved its independence, could not have formed its union, could not have put the Federal Government into operation. He had neither precedent nor predecessor. His work was original and constructive, and has successfully stood the severest tests. He selected the site for the capital of the Republic he founded, and gave it the name of the Federal City, but the Commission substituted the name of Washington as the more fitting, and to be a perpetual recognition of the services of the Commander-in-chief of the Continental Army, the president of the convention which framed the Constitution, and the first President of the Republic. More than seventy millions of people acknowledge allegiance to the flag which he made triumphant. The nation is his best eulogist and his noblest monument.

I have been deeply interested and touched by the sentiments of his contemporaries, uttered a hundred years ago, on the occasion of his death. The Rev. Walter King, of Norwich, Conn., in the course of an eloquent eulogy delivered in that city on January 5, 1800, said in part: "By one mighty effort of manly resolution we were born anew, and declared our independence. Now commenced the bloody contest for everything we held dear. The same Almighty Being, by whose guidance we were hitherto conducted, beheld us with compassion, and saw what we needed—a pilot, a leader in the enterprise we had undertaken. He called for Washington, already prepared, anointed him as His servant, with regal dignity, and put into his hands the control of all our defensive operations. But here admiration suppresses utterance. Your own minds must fill out the active character of the man. A description of the warlike skill, the profound wisdom, the prudence, the heroism and integrity

which he displayed in the character of the Commander-in-chief would suffer materially in hands like mine. But this I may say: The eyes of all our American Israel were placed upon him as their savior, under the direction of Heaven, and they were not disappointed."

The Rev. Nathan Strong, pastor of the North Presbyterian Church, in Hartford, spoke as follows on December 27, 1799: "He was as much the angel of peace as of war, as much respected, as deeply revered in the political cabinet for a luminous coolness of disposition, whereby party jealousy became enlightened and ashamed of itself, as he was for a coolness of command in the dreadful moment when empires hung suspended on the fate of battle. His opinions became the opinion of public bodies, and every man was pleased with himself when he found he thought like Washington. Under the auspices of this great warrior, who was formed by the Providence of God to defend his country, the war was ended and America ranked among the nations. He who might have been a monarch retired to his own Vernon, unclothed of all authority, to enjoy the blessing of being a free private citizen. This was a strange sight, and gave a new triumph to human virtue—a triumph that hath never been exceeded in the history of the world, except it was by his second recess, which was from the Presidency of the United States."

And on the day preceding December 26, 1799, in the course of his memorable funeral oration before both houses of Congress, Major General Lee, then a Representative from the State of Virginia, gave utterance to the noble sentiment, as forceful to-day as in those early years of our National life: "To the horrid din of battle sweet peace succeeded, and our virtuous chief, mindful only of the common good, in a moment tempting personal

aggrandizement, hushed the discontent of growing sedition, and, surrendering his power into the hands from which he had received it, converted his sword into a plowshare, teaching an admiring world that to be truly great you must be truly good."

While strong with his own generation, he is stronger even in the judgment of the generations which have followed. After a lapse of a century he is better appreciated, more perfectly understood, more thoroughly venerated and loved than when he lived. He remains an ever increasing influence for good in every part and sphere of action of the Republic. He is recognized as not only the most far-sighted statesman of his generation, but as having had almost prophetic vision. He built not alone for his own time, but for the great future, and pointed the rightful solution of many of the problems which were to arise in the years to come.

John Adams, the immediate successor of Washington, said of him in an address to the Senate on December 23, 1799: "For himself he had lived enough to life and to glory. For his fellow citizens, if their prayers could have been answered, he would have been immortal. . . . His example is now complete, and it will teach wisdom and virtue to magistrates, citizens, and men, not only in the present age, but in future generations, as long as our history shall be read."

The Nation needs at this moment the help of his wise example. In dealing with our vast responsibilities we turn to him. We invoke the counsel of his life and character and courage. We summon his precepts, that we may keep his pledge to maintain justice and law, education and morality, and civil and religious liberty in every part of our country, the new as well as the old.

FREEMASONRY; A STATEMENT

BY BENJAMIN FRANKLIN.*

IT (Freemasonry) has secrets peculiar to itself; but of what do these principally consist? They consist of signs and tokens, which serve as testimonials of character and qualifications, which are only conferred after a due course of instruction and examination. These are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world; still these credentials remain and are available for use as circumstances require. The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancor of malevolence, and broken down the barriers of political animosity and sectarian alienation. On the field of battle, in the solitude of the uncivilized forest, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, and most distant religions, and the most diversified conditions, rush to the aid of each other, and feel social joy and satisfaction that they have been able to afford relief to a brother Mason.

* Himself a Freemason: From A. C. Stevens' "Cyclopedia of Fraternities," New York, 1899.

AN INCIDENT OF THE CIVIL WAR

IN one of the battles of Virginia during the Civil War the Federals were retreating rapidly, and the hospital corps also, leaving many wounded on the battle field. A Northern soldier who was supposed to be mortally wounded was about to be left to his fate, when a Confederate soldier spied him and came towards him. As he approached the wounded soldier gave a Masonic sign, and the Confederate knelt beside him and gave him the grip.

The Confederate's home was close by, and wishing to make the soldier's last moments comfortable, he carried him to his home that he might be well cared for, thereby showing the noble traits of a true Mason. The Confederate then resumed his command. The Federal recovered from his wound, which fortunately proved not to be fatal, and was allowed to return to his home with a feeling of great reverence and love for that noble and magnanimous brother Mason. The man who had the opportunity to take his life had refrained from doing so on account of his appreciation of the tenets of Masonry—"Brotherly love, relief, and truth."

Now comes the chance for the Federal to show his gratitude and let his brother in Masonry know that his great kindness was not forgotten. He read an announcement in the papers of a wedding about to take place in prominent society. He remembered their names, although he had lost sight of them—the family having moved to the State of Texas, and the lady being no less a personage than the daughter of the brother Freemason who saved his life. On the wedding day the daughter received quite a sum of money in the form

of a check as a wedding present, together with an account of the great kindness of her father to the sender, and recalling the incident in Virginia. The Federal is a business man of some note near Dallas, and was pleased to have the opportunity presented to him to reciprocate in some measure the noble generosity of this great-hearted Confederate.

Pacific Mason.

IRISH MASONRY

THE recent progress of Freemasonry in Ireland has been uninterrupted notwithstanding the condition of the country, which at times threatened the peace of the community. The close of 1903 found the craft in Ireland more prosperous than heretofore, and its benevolent objects more extended and useful.

Extraordinary success made the Masonic orphan schools conspicuous among educational institutions, their examinations showing a high average percentage among the girls. Fees granted on this account amounted to £352, besides science prizes; while the boys did even better. The fees in the boys' examinations were £216 in 1888, but in 1901 they rose to £451, and in 1902 to £575. Other large gifts were called out by success in other Masonic schools. The Duke of Connaught, as Grand Master of England, paid an official visit to the girls' school at Ballsbridge, and took part in other functions during the year.

The Victoria Jubilee Annuity Fund was established for the assistance of aged Freemasons and the widows of deceased Masons. It held in 1902 invested funds

amounting to £7166, and twenty-eight annuities were benefited by this fund.

Viscount Templetown, Provincial Grand Master of Armagh, dedicated in 1902 the Young Memorial Masonic Hall at Monaghan. The cost was about £1600.

Dublin Express.

ODD FELLOWS

Historical.—This Order numbers in its different branches over two million members, of whom about half are in the United States; the principal bodies in England and America, however, being independent of each other.

In the latter part of the eighteenth century a number of societies of mechanics and laborers in London were known as "Ancient and Honorable Loyal Odd Fellows," and among these was formed the "Union Order of Odd Fellows," which soon established branches in other English cities. Some of these societies were occupied with the question whether their meetings were not of too convivial a character, and a separation came in 1813, when several Lodges formed the "Manchester Unity," and in 1825, a central standing committee was established in Manchester to govern the Order in the interim between the sessions of the Grand Lodge. The Manchester Unity did not succeed in including all the English Lodges of Odd Fellows; but it took in much the greater part, and still constitutes the main body of British Odd Fellowship, and at present includes about 750,000 of the 1,000,000 Odd Fellows in England, and reports over \$35,000,000 of sick, funeral, and other benefit funds.

Of the smaller bodies in England, the Grand United Order (claiming to be the parent organization), has over 100,000 members, the Nottingham Imperial Independent Order has 50,000, and the National Independent Order 64,000.

The Order was brought to the United States in 1819, when Washington Lodge, No. 1, was organized in Baltimore, Md., to work according to the usages of the London or Union Order, Thomas Wildey and four associates being the founders. The year following, a Lodge was organized in Boston, Mass., and in 1821, one in Philadelphia, Pa. The Baltimore Lodge granted charters in 1823 to these Lodges in Boston and Philadelphia, but at the same time granted a charter for a Grand Lodge in New York, and before long Lodges were chartered all over the United States, and Grand Lodges had been formed in Maryland, Pennsylvania, New York, and Massachusetts.

The progress of the Order was hindered by the popular anti-Masonic excitement; but, on the other hand, the Odd Fellows were commended to some by their supposed freedom from extravagant vows and oaths which were popularly charged against Masonry.

The Odd Fellows in America generally acknowledged the Manchester Unity as their origin; but September 22, 1842, the Grand Lodge of the United States adopted a resolution of separation from the Manchester Unity, and the American Order

has been nominally and actually independent. It has prospered very greatly, and spread into Canada in 1843, the Hawaiian Islands in 1846, Australia in 1868, Germany in 1870, as well as into Switzerland and South America.

In 1895, the Order owned 3830 halls, or buildings, for meetings, which, with the land, were valued at \$16,521,724. It also owned twenty-four homes, asylums, and orphanages, with 3882 acres of land, valued at \$1,000,000; and it published forty-nine papers and periodicals, in half-a-dozen languages. There was also a number of mutual aid societies, to which Odd Fellows alone were eligible, and mutual accident associations, giving to the Order the advantages of the mutual benefit orders. Systematic annual contributions for the relief of the sick and distressed, the burial of the dead, and the education of orphans, amounted in 1897 to \$3,364,628.

HIGHER DEGREES.—The Order of Odd Fellows has for its emblem a chain of three links, which are symbolic of Friendship, Love, and Truth. An applicant for membership must profess belief in the existence of a Supreme Being, and the lessons of the Lodge impress the truth of the fatherhood of God and the brotherhood of man.

When originally organized in America, the Order had three degrees, the White, Blue, and Scarlet. Soon two additional or intermediate degrees, called the Covenant Degree and the Degree of Remembrance, were adopted, and in 1826 were incorporated into its ritual by the Manchester Unity in England.

These five degrees were conferred till 1880, when the Sovereign American Grand Lodge reduced or condensed them into Initiatory (White), and the Pink, Blue, and Scarlet degrees.

The presiding officer of the Lodge is called the Noble Grand, and former presiding officers are Past Grands. On these is conferred the Grand Lodge degree, the Grand Lodge being made up of Noble Grands and Past Grands. The Grand Lodges, in turn, send their presiding and past-presiding officers, Grand Masters and Past Grand Masters to represent them in the Sovereign Grand Lodge, and confer upon them the Royal Purple degree. The presiding officer of the Sovereign Grand Lodge is called the Grand Sire.

The principal emblems in the Initiatory degree are the All-Seeing Eye, the Three Links, the Skull and Cross-Bones, and Scythe; in the Degree of Friendship, the Bow and Arrow, and the Quiver and Bundle of Sticks; in the Degree of Love, the Axe, the Heart, and Hand, the Globe, Ark, and Serpent; and in the Degree of Truth, the Scales and Sword, the Bible, Hour-glass, and the Coffin.

The Superior degrees are conferred in Encampments. To receive them, one must be an Odd Fellow in good standing in his Lodge, and must apply for, and be elected, to membership in an Encampment. Encampments are presided over by Worthy Patriarchs, and are under the immediate direction of Grand

(State) Encampments. These are entirely separate from Grand (State) Lodges, but are, like them, subordinate to the Sovereign Grand Lodge of the United States of America. The subordinate Encampments form a strong section of Odd Fellowship, having an enrolled membership of about 150,000, or one-sixth of the entire Order.

The Encampment degrees, Patriarchal, Golden Rule, and Royal Purple, were originally conferred on subordinate Lodges as supplementary degrees, the Golden Rule being introduced into the Lodge ritual in 1821, and called the "Fourth Degree." In 1825 the Royal Purple was promulgated by the Grand Lodge. Both of these were of American origin. In 1826 the Patriarchal degree was received from the English Independent Order. It was placed first in the work of the Encampment, Faith, Hope, and Charity being emphasized in this degree. These superior degrees were at first conferred only on Past Grands, and at the sessions of the Grand Lodge. But the first Encampment was formed in 1827, at Baltimore, to confer superior degrees on brothers who were not members of the Grand Lodge, and the ritual has been revived, altered and enlarged in 1835, 1845, and 1880. In 1829 the first Encampment was rechartered as an Encampment of Patriarchs, with power to establish Encampments. From this time, Patriarchal Odd Fellowship spread rapidly into Pennsylvania and New York, and in 1831 the possession of the Royal Purple degree was made a necessary qualification to become a Grand Representative. Some jealousy of the higher degrees has existed in the Lodge, but they have maintained themselves, as a goal to which Lodge members hope to attain.

In 1870 a Patriarchal uniform was proposed, and was adopted by the Sovereign Grand Lodge as a degree of uniformed Patriarchs. This is the existing military branch of the Order. It is recruited from among the Patriarchs. Separate bodies of Patriarchs Militant are called Cantons, and members of Cantons are known as chevaliers, and the officers of the organization have distinctively military titles. In 1887 the uniformed order was reorganized to confer three degrees, (1) the Grand Decoration of Chivalry, to be conferred on Chevaliers, selected by the Commander; (2) the Decoration of Chivalry, to be conferred on Chevaliers selected by Cantons and by Department Commanders; and (3) the Decoration of Chivalry, to be conferred on women—members of the degree of Rebekah.

The growth of the Uniformed rank has been rapid. In 1885 there was only one Canton of Patriarchs Militant, with a total membership of thirty. In two years there were reported 462 Cantons and 15,259 Chevaliers. This first rapid growth was followed by decline, but afterwards by revival, and in 1896 there were over 25,000 Patriarchs Militant.

DEGREE OF REBEKAH.—This degree was prepared for the wives, sisters, widows, and daughters of Odd Fellows. The Grand Lodge

of the United States in 1850 appointed the Hon. Schuyler Colfax, afterwards Speaker of the House of Representatives and still later Vice President of the United States, chairman of a committee to prepare a degree, to be conferred on the wives of Odd Fellows. He received helpful suggestions from others, and himself wrote the lectures and prepared the ritual which was adopted in 1851.

The degree was named Rebekah in view of the tender and considerate action of Rebekah at the well of Nahor, as she ministered to the weary Eleazer. The principal emblems of the ritual are the beehive, moon and seven stars, and the dove. The ritual has been very popular, and is said to be of great beauty, and has remained unchanged since its adoption.

The Rebekah Lodges in the United States have a membership of nearly 300,000. At first the degree was conferred in Odd Fellows Lodges on wives and daughters of Odd Fellows who had attained the Scarlet, or highest, Lodge degree. In 1869 separate Rebekah Lodges were instituted. In 1894 the degree was opened to other "single white women, of good moral character, over eighteen years of age" in addition to wives, widows and daughters of Odd Fellows. In 1896 the Sovereign Grand Lodge adopted "a universal sign of recognition between Odd Fellows and Daughters of Rebekah."

Coteries of Daughters Militant have been organized in connection with the Uniformed Rank. There has been opposition to them, but they have maintained an existence and growth.

The Rebekah Lodges are presumed to supplement the charitable work of Odd Fellowship in relieving the sick and distressed, and caring for the widow and orphan.

OTHER BODIES OF ODD FELLOWS.—There are several independent bodies of Odd Fellows, both in England and in the United States, which were not included in the several associations of Lodges into Grand Lodges, or have withdrawn from the regular Grand Lodge control.

Among these, probably the largest is the Grand United Order of Odd Fellows, made up of negro members. This branch originated in 1842, when Patrick H. Reason, James Fields, and other negroes of New York city, had associated themselves in a social and literary society, under the name of the Philomathean Institute, and petitioned the American Independent Order of Odd Fellows for a dispensation forming their society into an Odd Fellows' Lodge. The petition was not granted, because the signers were of African descent.

The latter, however, joined forces with the "Philadelphia Literary Company and Debating Society," and asked a dispensation from the Grand United Order of Odd Fellows, the parent Order in England.

The English Manchester Unity had seceded from the Grand United Order in 1813, and the Independent Order in the United States had seceded from the Manchester Unity in 1842, and the petition for a dispensation being carried to England by Peter

Ogden, a negro member of Victoria Odd Fellows' Lodge, at Liverpool, the petition was sent up by Ogden's Lodge to the Grand United Order, and that body granted the dispensation, under which Philomathean Lodge, in New York, was formed March 1, 1843.

Ogden thus became the founder of the Grand United Order in the United States, in connection with the Order of the same name in England. He was a man of good education and energetic ability. Within four years he was Deputy, presiding over an American branch, which included twenty-two Lodges, and before his death, in 1852, he saw the Order well established in New York, Pennsylvania, Connecticut, Massachusetts, New Jersey, Delaware, and Maryland; and in 1863, at its twentieth anniversary, there were fifty active Lodges in the United States, Canada, and Bermuda.

After the Civil War the Order was extended through the Southern States, and to the Pacific coast.

The forty-first general meeting was held in Washington City in 1892, and was one of the largest gatherings of its kind ever convened. The delegates present numbered 400, and included clergymen, physicians, lawyers, bankers, merchants, manufacturers, army officers, and others from New England, California, Canada, the Gulf States, and Cuba.

A peculiar feature of this branch of Odd Fellows was established in 1844, in the "Councils of Past Grand Masters," or the "Patriarchal Order of Past Grand Masters in America." Only Past Grand Masters are eligible to membership, and it thus becomes a higher degree. Patriarchies composed of Most Venerable Patriarchs (Past Grand Masters), who have rendered the Order particularly meritorious services, are an English adjunct of the Grand United Order of Odd Fellows, introduced into the American branch in 1873. In this division are conferred three degrees, as is true also of the Councils of Venerable Grand Masters.

The Household of Ruth is a branch open to the wives, widows, widowed mothers, sisters, and daughters of members, and Past Noble Grands among male members. It was suggested by Mr. Patrick H. Reason in 1856, and in 1857 a ritual of this degree was submitted and forwarded to the English governing body, which sent it back approved in 1858. The ritual is founded on the beautiful story of Ruth and Naomi.

The general report of 1895 showed that the Order had increased from the single Lodge instituted in New York in 1843 to 2253 Lodges, with 70,000 members. There were thirty-six Grand Lodges, controlling property valued at \$1,500,000, and during the year the Order had paid out \$84,000 for the relief of sick members, widows, and orphans, and for funeral expenses. There were then 1003 Households of Ruth, having 40,000 members, 183 Councils, with 3420 members, and 88 Patriarchies, with 1889 members.

GROWTH AND CONDITION OF I. O. O. F.

ANNUAL ADDRESS *

BY GRAND SIRE ALFRED S. PINKERTON.

Representatives: Gathered within this beautiful city, the bright jewel of a splendid commonwealth, surrounded by an intelligent and progressive people and by a brotherhood that has ever been loyal to Odd Fellowship, and to the great principles which it represents, I welcome you to the seventy-fifth annual session of the Sovereign Grand Lodge and congratulate you upon the position, harmony, and prosperity that attends our Order throughout its wide domain.

Eighty years ago American Odd Fellowship was born. Seventy-five years since the Grand Lodge of the United States, now the Sovereign Grand Lodge, came into existence.

Wonderful has been the development of the Fraternity. In 1819, one lodge and five members. In 1899, 11,419 lodges and 830,961 members. During the last sixty-nine years 2,252,784 persons have crossed our threshold, and from a total revenue of \$209,833,559.13 during this period, the sum of \$80,903,642.61 has been distributed, not in alms, but in fraternal and brotherly relief.

So much, dry numerals tell, but who can estimate the Order's worth as expressed, by brother to brother, in the fraternal hand-grasp, in the kindly and timely act, and in the words of salutation and farewell.

The accumulation of material wealth is not the only,

* Before the Sovereign Grand Lodge, Detroit, Mich., September 18, 1899.

nor the true rule by which the accomplishments of organizations, or of individuals, are to be measured.

Rejoicing in its monetary strength, and in the resources that enable it to do its destined and chosen work, we know that our Fraternity lives and prospers, because a utilitarian people have recognized its fundamental faith to be true, and have beheld the practical exemplification of that faith. Founded in a splendid sentiment, Odd Fellowship has earned its place amid the civilizing and Christianizing forces of our age. Its works have been those of a practical brotherhood, its victories varied and enduring.

Widespread as our Order is, permeating the atmosphere of our daily life, woven into the fabric of our social and political existence; the evidence of its hourly work, its aggressive and progressive force, is a refutation of the oft-repeated, but false, assertion, that the citizens of this world are not as good as were their fathers. We do not live in a period of retrogradation. The world is brighter to-day than ever before. The people of this world are cleaner, purer, better, than were those who preceded them. Never were the great masses of the people so well housed, fed, and cared for as now, and never has the individual man been more sure of his political and religious freedom. Education has illumined the land and brought happiness to those who strive; the laborer can now behold his son seated in honor in the temple, and his daughters raised above the dregs and drudgery of life.

The human race is on the upward march. Welcome every agency of whatever name or creed, that lends a helping hand to those that need it, or scatter flowers beneath the bruised and bleeding feet of those who toil upon life's pathway! Our Order is a mighty force in

this uplifting work. It has contributed its strength and power to the betterment of men, and as we meet to legislate for our ever expanding fraternity, may wisdom and tolerance so guide and direct our councils, that this session of our supreme legislature may be remembered for the benefits it has conferred upon, and the encouragement it has given to our beloved fraternity. As the clouds of the past made possible the sunlight of to-day, so may its experience direct the path our feet should tread.

I submit an account of my stewardship, together with such suggestions and recommendations as to me seem best.

MEMBERSHIP.—December 31st last, our subordinate lodge membership was 830,961, and the number of sisters enrolled in the Rebekah lodges numbered 190,007. These figures exhibit a total membership of 1,020,968, and enable us for the first time honestly to claim fraternal affiliations with over a million persons.

These figures show an increase of 18,041 in subordinate lodge membership, and of 12,184 in female membership of Rebekah lodges; a total net gain during the year of 30,255.

The number of subordinate lodges has been increased by 190, making 11,419 now in existence, while the 5,053 Rebekah lodges indicate an increase of 257.

REVENUE.—The total revenue during 1898 was \$8,766,393.56. The total expenditure, \$7,582,712.96. Surplus of revenue over expenditure, \$1,183,680.60.

RELIEF.—87,613 brothers and 5707 widowed families shared in the \$3,422,986.50 distributed in relief.

The total invested funds of the Order amount to \$27,185,241.46, a gain of \$796,545.72; surely a profitable showing, especially in view of the fact that during the

same time our expenses *increased* by \$194,572.776, and the amount paid for relief by \$58,357.09, while the total revenue *decreased* \$79,866.34.

The substantial increase in subordinate membership, as compared with an average net gain of 8399 during the past four years, and of 6989 during the past two years, illustrates the latent energy of our Order, and argues well for what is to come. As long as Odd Fellowship is maintained in its purity, the subordinate lodge will continue to be strong.

SOVEREIGN GRAND LODGE, I. O. O. F.

ANNUAL ADDRESS*

BY GRAND SIRE A. C. CABLE.

Brothers: Into the shadowy depths of the dreamless past has rolled another year, a year that rounded up and completed a century. The valleys and the hill-tops are now being painted with autumn's sunset tints of twilight glory, and we are most forcibly reminded by the rustle of the leaf, the whispering perfumed breezes, that we are one year nearer our eternal Home.

As Odd Fellows, we find as much pleasure in looking backward as we feel in looking forward. The past comes before us, in which we see the blanched cheeks of men and women struggling against adversity's tide, and then the picture of stalwart hearts and willing hands making fields of hope from the fallows of despair, and where once were misery and tears, are found contentment and joy.

* Des Moines, Iowa, September 15, 1902.

Man's fraternity to man has given countless thousands relief against distress, and for the shadows that cast their gloom over the fireside there have come the bright rays of brotherly love, banishing want and care with the magic sunlight of our help.

The past century has been called the century of achievements. The nineteenth century, however, has produced nothing so great as its men, its women, and its institutions of organized benevolence. Great personalities have appeared in art and literature, in invention and commerce, in philanthropy and religion, in science, and in politics. The past century will be forever memorable as having given to the world Cavour, the reconstructor of Italy; Lincoln, the liberator, and one of the great constructive statesmen of America; Bismarck, the unifier of Germany; Victoria, England's lovely Queen, who served the British Empire longest, and was the most beloved of all the British rulers; Willey, the founder, and Ridgely, the great constructor of Odd Fellowship, whom Odd Fellows the world over regard as the most practical benefactor in the world's history.

When history spreads before you the bloody page of war, and Alexander, in the breadth of his campaigns; Marlborough, in the number and certainty of his victories; Hannibal, in the difficulties which he encountered; Napoleon, in his genius, resources and results; Martel, in his persistent hammering; Wellington, in his cold, calculating methods and astounding victories; Grant, "the man on horseback," "the silent man," whose tribute of love and loyalty to all the people was embodied in the enduring words of "Let us have peace!" Lee, the world-renowned soldier and educator; whose sword was a trophy that Alexander, Cæsar, and Napoleon would have envied as the brightest diadem for victory's jeweled

crown; Dewey and Schley, whose great battles at Manila Bay and off the coast from Santiago, respectively, made them the great heroes of modern times of the navies of the world, march across the canvas of your vision, your heart grows faint and sick within you; it is then you turn away your face to look upon the real heroes of the world, and to the men who have stepped from earth to heaven on noble deeds nobly done for others.

It is then that your eyes are dimmed with tears of gratitude to God that He made man so noble in feeling and glorious in destiny.

All the philosophers in mediæval times, all the men who wrote the chronicles of those years, unite in telling us how great were the good influences of the Knights Errant, who went up and down the world, redressing human wrongs, championing the cause of the weak, wearing the color of their lady love, living above their age in virtuous morality, and dying as heroes on the battle-field. But, my brothers, would you see the real heroes of the world, the men who laid broad and deep the foundation of our age and all succeeding ages, then turn your eyes to that procession where march no Knights in glittering mail, where rustle no implements of war and savagery, but where pass in review the sons of God—the sons of peace, wearing the jeweled helmet of immortal hope for all men and the breastplate of Friendship, Love, and Truth for all who toil and struggle under the burdens of this life.

In a world such as ours it ought not to seem strange that our common Father, God, has kept the best wine of civilization until the last of the feast. Everything in nature and history tells us that this is the law of the universe, the solemn, strange march of creation—"moving to unheard music with unseen banners to some great

enterprise." When this march of creation shall have ended, and the sons of men hang out their banners on the battlements of Heaven, and the rolls of honor are read, those who have truly loved their fellow-men will enter upon their reward. In the earthly life of the human race God pitches His tent close beside the tents of His children, and inspires His sons to speak His words, and opens the eyes of each new-born babe to behold the beatific vision, and deluges each day with the greatness of His own divinity. God is *ever* as of old. So long as the flowers bloom, and the dew is on the grass, and the light is in the sky, the rustle of His garments is heard, and His hand stretches out, and His ear bends to hear our human voices and to fill our souls with His own thought and speech. "What God was, He is; what He did, He does; what He said, He says." Shall we, who stand before all the world as the representatives of His will, say, by an indifference to His expressed command: "Thou hast been, but Thou art not now concerned with the welfare of men," forgetful that through service we reveal the life of God—the life of sovereign worth and everlastingness? Your works of Friendship, Love, and Truth denote eternal verities; duties; patriotism; goodness; lead out to the infinite. Your ideals bring you to the heart of God. So follow your aspirations to their highest reach; rise to the supreme significance of your ideals, and you will discover that your happiness, and the happiness of your fellow-men, is "bound up in the bundle of life with the Lord our King." "Sell all thou hast and give to the poor"; hold all that you have and are for the race to which you belong; for eternal life is the life of duty, and rests upon the character of God and the capacity of man.

Whatever may become of individual forms, the aim

and end of all achievement is the higher life of man. We conquer the world for each other; and the more real and ideal our lives, the sooner will the world be won to that exalted truth of universal fatherhood and brotherhood of which the Lord was the most illustrious and shining example.

STATE OF THE ORDER.—Coming to the practical work of our Order, let us see what, under the providence of God, we have this year been able to accomplish. The report for last year was the best for years. The report for this year is the greatest, both from a financial and numerical standpoint, of any year in the whole history of the Order. Upon this very, very flattering showing the Order is able to make, I congratulate you most heartily.

FINANCIAL SHOWING.—Last year the net gain in assets was \$4,087.24. This year the net gain is \$17,486.17. Statistics of the Order throughout the world from 1830 to Dec. 31, 1901 show: Total relief, \$92,665,214.47; total revenue, \$240,430,422.21.

| | |
|-------------------------------|-----------------|
| Relief in 1900 by lodges..... | \$ 3,408,695.52 |
| “ “ “ encampments | 265,802.46 |
| “ “ “ Rebekah lodges..... | 62,194.62 |

Total relief in 1900.....\$ 3,736,692.60

| | |
|-------------------------------|-----------------|
| Relief in 1901 by lodges..... | \$ 3,609,359.17 |
| “ “ “ encampments | 273,126.23 |
| “ “ “ Rebekah lodges..... | 57,300.28 |

Total relief in 1901.....\$ 3,939,785.68

| | |
|-----------------------------|-----------------|
| Revenues for 1900 were..... | \$10,160,945.47 |
| “ “ 1901 “ | 10,825,948.55 |

The condition of the Order Dec. 31, 1901, showed: 1 Sovereign Grand Lodge; 6 quasi-independent Grand Lodges in Australasia, Denmark, Germany, Netherlands, Sweden, and Switzerland; 66 Grand Lodges (in connection with the Sovereign Grand Lodge); 55 Grand Encampments; 12,792 subordinate Lodges; and 2780 subordinate Encampments.

These reported to the Sovereign Grand Lodge 1,602,272 Lodge members, and 145,138 Encampment members.

There were 5756 Rebekah Lodges, with 374,984 members, and 40 Rebekah Assemblies.

The Patriarchs Militant had 525 Cantons, 16,504 officers and chevaliers, and 23 Department Councils.

THE THREE LINKS OF THE I. O. O. F.

A SERMON *

BY REV. VIRGIL W. TEVES.

FIRST, FELLOWSHIP.—There is implanted in the human heart a desire for fellowship. Life is absolutely lonely without it. Joy is always multiplied by sharing it, and trouble is always lightened by dividing the burden. As the tear-drops in a child's eyes are hung with rainbows by kind words, 'so in the life of manhood, where larger feelings meet. No man has mourned for a hermit's life. Such a life is absolutely unnatural. Every one of us is absolutely a creature of society. There is to every man a solace in even the presence of a human being. In the

* Delivered before the Sovereign Grand Lodge, I. O. O. F., at Meridian Street M. E. Church, Indianapolis, Ind., September 15, 1901.

long hours of the watcher's night, when the clock ticks louder than ever before, and the wind sobs around the house in minor tones, and the dog howls, and the hectic flush is on the cheek of the sufferer whom we watch, there is the solitary step of a passer-by upon the sidewalk. You know that man depends in large measure upon his neighbors. There is no such thing as an independent ship upon life's high seas. Every man looks ahead once in a while, for to-morrow's sunrise is tinted in the sunset colors of to-day. The very star that pins the curtains of the night together whispers of the coming morning, when these same curtains shall be drawn apart. Knowing that to-morrow will come just as surely as to-day is here, every man anxiously scans his horizon. In its shadowy outlines he reads very great possibilities in life. He knows that a time of trial is coming in his life when he will need human sympathy. Trials are a part of life's experiences. With a struggle we came into the world, and with a struggle we will go out of the world. Life is a battle absolutely from start to finish, and that man who succeeds more than his fellows is more of a general, knows better how to mass his forces.

HUMAN SYMPATHY.—In times of trial there is nothing quite like human sympathy that touches a brother's hand and has in it a magnetism that stirs the most tender chord of the human heart. Looking along the horizon, we know that maybe there is a coming time of financial perplexity in our lives. Riches take wings and fly away. There is not anything in the universe quite so unstable.

When want pinches we instinctively look about for a helper in time of trouble. Poverty is not a poem; poverty is a grim reality. Poverty is not a song. Very few friends you can count upon in a pinch. The friend-

ships of the masses of men, after all, are based upon reciprocity, and that is true in the mother's case, and we use the mother as the very height of the simplicity of love. She looks down into the face of her sleeping babe, and fancy pictures a time in the future when her footsteps falter and her form is bent and her eyes are dim and the frosts of winter have colored her hair, when she can lean upon that baby's arm, and he, in turn, will lead her in the decline of life. When a time comes when we are unable to reciprocate, friendships fly out of the window, and hence, in the vigor of manhood, every man seeks to bind friends to him with chains that cannot be broken. He knows there is a time coming when he must fall asleep and forget to wake up, and his wife and children will be left to the untempered winds of the world, and this thought worries every devoted husband and father. He does not care for himself half so much as for those whom he loves, and hence he makes preparations for this contingency. Even if he is poor, he strives, if possible, to carry life insurance. I want to say right here that a sound policy in a sound company is one of the most religious acts of a man's life, and I do not represent any company, either. He knows that those whom he loves will be remembered by his Lodge, for it is one of the tenets of the institution to let brotherly love extend to a man and embrace his family when he is gone.

For these reasons men organize, and among the organizations the Odd Fellows stand among the first. The Order is founded upon Friendship, Love, and Truth, a trinity of forces which makes a chain hard to break.

True friendship always shines brighter in trouble, and this is its test. Trouble is to friendship what acid is to the gold. Are you aware of the fact that true friendships do much toward building up character? It is a

rare thing in the journey of life that a man climbs to a summit of fame without willing hands to help him up.

A word from an acquaintance weighs an ounce, while a word from a friend weighs a ton. A true friend advises and helps. He not only relieves human weakness, but he aids in removing it. And now this Order of ours aims to make better men. Ah, friends, there is a grandeur in assisting in the moral elevation of the race.

THE SECOND LINK.—You recall the familiar story of the sculptor whose touch seemed endowed with magic, and who, when a little girl marveled at the beauty of an angel he had wrought, and referred to it as having been carved by him, declared that the angel was already in the marble, and that he had only cut away the stone around it, allowing it to escape.

Happy is that man in an organization who looks to men all around and discovers the angel of their nature, for every man has a better angel; and happy that Order, no matter what it is, that cuts away the marble and lets the angel out of the man. It is the grandest work in all the world.

You not only have the financial interest, but the entire interest of a brother at heart. You will not think me harsh if I say to-day that he is not a good Odd Fellow who looks to the financial benefits that accrue from the Order, and forgets the moral obligations that bind him to a brother. After all, money is the easiest thing to give. Many a man can give dollars toward the alleviation of human suffering who has not a word of kindness on his lips. After all, the most precious thing that was ever offered to humanity is human heart.

And he is not worthy of the name of Odd Fellow who simply enters into it as an insurance organization. True

men look to the moral obligations accruing from such an organization, rather than anything else.

Love is embraced in friendship. Ah, what a power is love! Love puts a new face upon this old world of ours. Do you know that to love the object is always beautiful? There comes down these aisles this morning an old, old woman. Her brow has been plowed by time for eighty years. Her hair is white, she leans upon the top of her staff, and with palsied hands waits to be shown a seat, and when she is there she sits with her ear-trumpet in her ear. There comes down this other aisle a maiden with the hues of health on her cheek, the sparkle of genius in her eye. Do you know, after all, if you were to ask me the handsomest one in the house, I would point to that old woman with the ear-trumpet and say: "She is the most beautiful being God Almighty ever made, for she is my mother!" She is not beautiful to you, but don't you know love puts rainbows in the eyes, and when love does that, the object of love is always beautiful?

Ah, would you let me insist on it that in our communion with men we need more love! What a rosy world this would be if love obtained! There would be no anarchism in it, there would be no assassin's bullet in it, there would be no weeping nation over the untimely taking off of the Chief Magistrate. If love ruled in the world, the world would be heaven, for heaven is a place where love is the atmosphere. Love makes even a rough landscape sparkle.

THE THIRD LINK.—But I want to dwell more extensively on that third link in the chain—TRUTH. Do you know it is our business as charitable men and women to learn the truth? We have got to learn the weaknesses of men to love them. Every man has his weakness. Every man has his element of strength. There never was a

perfect man that walked God's green earth but one—the man Jesus of Nazareth. And now it is our business to learn the truth about the weakness of men. That is charitable. We are most uncharitable, my friends, along the line of our excellences. If I ride the horse of honesty until the horse is jaded, I cannot tolerate dishonesty in a man. I would punish a child if he were dishonest. If I ride the hobby of virtue—and it is a magnificent horse to ride—I cannot tolerate any radical weakness along that line in any man. Here is a man who never drank a drop of whisky in his life. He does not know anything about the charms of intoxication. He says: "I cannot tolerate any man that touches it in any form." He is radically uncharitable, because he does not know anything about the weaknesses of other men in that direction. Ah, if he had ever fallen, if the slime had ever fallen on the floors of his house, that man would have a warm heart for the beggar within his touch, with blood-shot eyes and liquor-sodden breath.

Men are weak. If we knew the environment and the conditions surrounding a brother, our hearts would be strangely tender toward him. Harsh personal criticism never does any good. If you ever win a man on earth it will be by playing on the goodness in him, and not by harping on the evil within him. Those men who have been soul-winners, most successful in life, have been those who knew how to dig for gold and let it sparkle when they found it.

Jesus said once: "How many loaves have you?" And while they had a few loaves and small fishes, He took the remnant and made them into a feast. And the thing for a rational man to do is to say: "How many loaves have you?" and take the good in human nature and let God multiply it into a sufficiency.

Here is a piano that has its key of G all right, but all the others are out of tune. Some day I start to play a piece of music, a charming thing, a carol of the skies that some man caught as it was flitting by and pinned it down on paper. So I sit down to that instrument, and I find that the key of G is not large enough, has not compass enough, to take in that magnificent piece, and there is a horrid discord when I strike the other keys. I do not wait fifteen minutes until I get that piano tuned. So a man tries to play a divine harmony on the harp of his nature, and that that is in tune in him is not big enough to circumscribe the beauty of the divine carol, and he wakes up to the fact that he is all out of tune, and he goes to the Divine Master of the universe, who refits him and refills him and gets him in absolute harmony. Is that not true? But he would never have wakened up to the fact that he was out of tune if he had not had a key in him that was in tune.

We are to learn the truth about the grandeur of man on the other side. There is something grand even in the wreck of a man. Oh, I thank God, my brothers, that no man ever gets so low in the journey of life, so prostitutes his manhood, that all the fires go out, that all the stars forget to shine. Just like that there is something grand in the ruins of an old ship that lies out there on the beach. She has made many a voyage, she has landed many a passenger, she has been a mighty Argosy, that, like a bird, spread her wings and flew from shore to shore and from land to land. We ought to get wonderfully charitable with man, when we remember the weakness in him and the wonderful grandeur. But I think the most serious thought that ever comes to the human race is man's responsibility to God. A man asked Daniel Webster one time what was the most serious thought that

ever occupied his mind. This was his answer: "My personal responsibility to God." And it is our business as Odd Fellows to learn the truth about God and the great hereafter.

Are you aware that a man is only great as he appropriates what God has provided for him? A butterfly came into my study one day and bathed its wings in the sunshine, and then lighted on the Word of God on my desk, spread its wings, fluttered a while, walked across the page, and then flew out of the window forever. And the thought struck me that I am greater than that butterfly. A world of wisdom was under its feet, a world of revelation was beneath it, and it did not see it; but I do understand it, I do appropriate it to myself. That brilliant flower is brilliant, simply because it appropriates to itself the brilliant colors that are around it. That bird sings sweeter than that other bird on the top of the tree, simply because it appropriates the music; and he is greatest in the journey of life who appropriates to himself what God Almighty has provided for us. We are to learn to love Him and serve Him, and we are to learn one more lesson, and that is the lesson of help.

I should be strangely derelict in my duty if I did not tell you that vast message—the overwhelming majority of men in the higher walks of life are godly men. You run along the lives of men who have filled the Executive chair of the nation. See how they lived; see how they died! Men have got to learn to appropriate God's help, and what a helper He is!

There was a venerable painter whose genius had such a powerful hold upon him that he could not lay aside his palette and brushes even in his declining years. The aged man would work the livelong day upon a picture, and in the evening would gaze upon it, and with a sigh

declare that his cunning was deserting him. His son, a brilliant young artist, would kindly tell the aged man to retire to rest, and that in the morning when his sight was clearer maybe the picture would take on a better appearance. In the night time the son would work upon the painting until he made it reflect the handiwork of genius, and the next morning the old painter would take on fresh hope from what he believed to be his own work. Do you know that is just the way the great God helps man? I paint my picture with trembling hand, and when I sleep God brings out the high lights and beauty of it; and if any man has ever made a masterpiece in life, it is the Heavenly Father's teaching that has made it that way. Oh, I would impress on you the beauty of that, how the Father doeth! Let us remember the great hereafter, throbbing with its deathless issues. Let us be men in that particular.

Friends, there is nothing that endears us to our fellow-men like the practice of the virtues of Friendship, Love, and Truth; and that great man, William McKinley, who so sweetly sleeps to-day after the severe trials of the past few years, won his way to the hearts of his countrymen by his unaffected affection and loyalty to his fellow-man as he never could have won it in any other way. While his statesmanship was of the finest quality, and his mental poise one of rare greatness, and these will of themselves embalm him forever in the hearts of his countrymen, his unaffected simplicity, his genuine manhood, based upon love and truth, play upon the heart-strings with master hand, and cause strange and tender chords to sound which other virtues could not, in the nature of things, awaken.

Mr. McKinley found, as we shall all find, that the lesson I have preached you this morning, if carried out in life,

will make a death-bed a place of coronation. With his will bowing sweetly to the will of God, whom he loved and who is Himself the essence of love, what more natural than that he should, like a weary child, desire to be enfolded in his Father's arms, where is security and peace forever more? No wonder he tried to sing, falteringly, "Nearer, My God, to Thee." So shall our last song be of that Father whom we best learn when we learn the truth; and so shall we be enfolded in His arms, and experience that thrill of ecstasy which means heaven to a weary soul.

Grandly all these years has this old Order pursued her way. The blessings of hundreds of widows and orphans have been heaped upon her. "If every blessing were a flower, she would be hidden from sight beneath a wilderness of blossoms."—(Ingersoll.) Her cheeks are ruddy with the hues of health; her eyes are limpid with love, and her stalwart form cheerfully bears the burden she so cheerfully assumes.

May you be Odd Fellows indeed! Odd to those who are sinful and worldly, odd to the stingy and mean, odd to all that is depraved and unholy and material, but thoroughly in harmony with God and with your brethren dwelling in tents down here and in the palace of the King hereafter.

THE SUPREMACY OF LOVE

A SERMON *

BY REV. H. O. BREEDEN, D. D.

"The greatest of these is Love."—I Cor. xiii. 13.

THE ultimate analysis of Christianity, its peculiar crown and discriminating royalty, is explained in a single word—Love. Love is not only the master passion in man, to which all other passions do homage, it is the master passion of God; it is also the master principle of the universe. Nations, peoples, systems are all distinguished by some predominating spirit. The genius of England is practical, that of Germany is speculative, that of France is sensational, that of Italy is æsthetic, that of India is idealistic, while that of America is cosmopolitan. So of religions: they are separate from each other by some marked distinguishing features. Thus the genius of Judaism is ceremonial, that of Hindooism is mystical, that of Mohammedanism is fanatical, and that of Christianity is expressed by "Love."

Romance and poetry through all past ages have never wearied in picturing the sorrows and joys or in singing the glories and triumphs of Love. Its tragedies, its sufferings, and its victories represent all that is greatest in history and most thrilling in literature. But in Christian literature Love is regnant, the most beneficent influence and the mightiest force in the world. And in Christianity only is it enthroned and sceptered as monarch

* Preached to the Sovereign Grand Lodge, I. O. O. F., at the Central Christian Church, Des Moines, Iowa, September 14, 1902.

ruling by divine right. It is the pearl of great price; the jewel of priceless worth.

The jewel of society is "pleasure," and the casket which holds it is "good form." The jewel of business is "gold," and its casket is "commerce." The jewel of science is "wisdom," and "mind" is its casket, but the supreme jewel of fraternity and Christianity is "Love," and its casket is the "heart." In the Bible heart is a word that abounds. Brain, I believe, is not mentioned in Scripture, but as the world goes, "brain counts for a good deal more than heart does." It will win more applause and earn a larger salary. The current demand is for ideas. But, as the present prophet of Plymouth pulpit has strongly said, "the throne of the universe is mercy, and not marble; the name of the world-ruler is Great-Heart, rather than Crystalline Mind, and God is the Eternal Friend who pulsates out through His world those forms of love called reforms, philanthropies, social bounties, and benefactions, even as the ocean pulsates its life-giving tides into every bay and creek and river." The same author has observed that, "The men whose duty it was to follow the line of battle and bury our dead soldiers, tell us that in the dying hour the soldier's hand unclasped his weapon and reached for the inner pocket to touch some faded letter, some little keepsake, some likeness of wife or mother. This pathetic fact tells us that soldiers have won their battles not by holding before their minds some abstract thought about the rights of man. The philosopher did indeed teach the theory, and the general marked out the line of attack and defense, but it was love of home and God and native land that entered into the soldier and made his aim invincible. Back of the Emancipation Proclamation stands a great heart named Lincoln; back of Africa's new life stands a great heart

named Livingstone; back of the Sermon on the Mount stands earth's greatest heart—man's Saviour. Christ's truth is enlightening man's ignorance, but His tears, falling upon our earth, are washing away man's sin and woe." A cold and unfeeling judgment, a crude, half-barbaric and wholly selfish commercialism may place a premium upon keenness of intellect and shrewdness of mind in a materialistic age, but the conclusion of all history supports the high vision of Bourdillon in the sweetest sonnet ever written:

"The night hath a thousand eyes,
The day but one,
But the light of the whole world dies
When the sun is gone.
The mind hath a thousand eyes,
The heart but one,
Yet the light of the whole life dies
When love is done."

One of the brightest flower-clusters of Holy Writ is the chapter from which our text is taken. It is the Swan-song of the great Apostle. This golden chapter contains Paul's estimate of the worth of love. In the first three verses he gives a statement of its value by a most "striking contrast which seems an exaggeration." Four things were held in supreme favor in the Christian Church. First, the gift of tongues. Paul himself had heard, in heavenly rapture, angelic language impossible for him to re-utter, but he places love in contrast with that, saying: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass and tinkling cymbal." Gifted with eloquence which melts into muteness even angelic harps and lyres, my utterances are but the soulless clanging of cymbal, if "this heavenly virtue makes not musical and fragrant

all I say." To the Greeks knowledge was the supreme possession—valued above jewels. But there were exalted souls in this Corinthian church divinely favored with that deeper insight which comes of inspiration. Both are placed in contrast with love when he says: "And though I have the gift of prophecy and understand all mysteries and all knowledge and have not love, I am nothing." "The sage and prophet are nothing, without love." Again, the power to work wonders, a mark of peculiar favor, had been bestowed upon some. "Through faith some had stopped the mouths of lions, turned to flight the armies of the aliens, out of weakness were made strong." But he who has the consummate might of this supreme power is nothing without love. "Though I have all faith so that I could remove mountains and have not love, it profiteth me nothing." Finally, the Apostle arrays in imagination the glorious army of heroes and martyrs of self-sacrifice, and the benefactors and philanthropists of that early church, whose liberality was so lavish that it seems an insanity to the world, and he puts all this in contrast with love: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, I am nothing." Behold the character portrayed in these sublime sentences—this glorious composite! An orator, a sage, a giant, a philanthropist in one man, more silver-tongued than Cicero, wiser than Solomon, stronger through faith than the fabled Atlas and Hercules, more liberal than the immortal widow who cast all her living into the treasury. Yet in this character, containing elements so wondrously mixed, love is absent, and Paul writes of it: "It is nothing."

For the justice and validity of this judgment three irrefragable reasons are assigned.

First, he resolves love into its constituent elements. Or, as Drummond has so happily stated it, he "gives an amazing analysis of what this supreme thing is. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism ; as you have seen it come out on the other side of the prism all broken up into its component colors—red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken into its elements. And in these few words we have what might be called the spectrum of Love."

The spectrum takes the beam of that light, which no one can really define, and throws it into seven hues. But the spectrum of Love has nine ingredients. They are patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity—these make up the supreme gift.

These great qualities indicate the effect of love upon character and conduct. The Apostle, by a few master strokes, describes love in the concrete. He presents a character in which love is the regnant principle, the dominating passion.

"Love suffereth long." Love is patient, calm, passive. It is equal to any strain. It "understands and therefore waits."

"Love is kind." Kindness is love made visible, turned inside out. It speaks only gentle, tender, helpful words and deeds to weary pilgrims along life's rugged pathway. It is the spirit of the old philosopher who said: "I shall not pass this way but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or

neglect it, for I shall not pass this way again." Better still, it is the sublime thought of "Him who went about doing good."

"Love envieth not." It hath no hateful, jealous feeling for one who may be doing the same work you are doing, but better. Love is generous.

"Love vaunteth not itself, is not puffed up." It is humble. It is careful to "think no more highly of itself than it ought to think." It rejoices in lowliest tasks.

"Love does not behave itself unseemly." This is love in relation to etiquette. It furnishes and finishes the true gentleman. It communicates grace and dignity to character and winsomeness to the life.

"Love seeketh not her own." Self-denials are pleasures for the sake of others. It can renounce all things—yea, give up life itself, and yet rejoice in its sacrifices. It makes hard tasks easy and bitter things sweet.

"Love is not easily provoked." Its temper is always sweet. It brings with it the angels of content, peace, and delight.

"Love thinketh no evil." It is pure, and can think purity only. But it thinks. Love is ever thoughtful, ever inspired. What a man thinks is determined largely by his ruling love. Those who are pure in thought and life will not, because they cannot, think evil of others. Love is guileless. "Love rejoiceth not in iniquity, but rejoiceth in the truth." Love, too, warms and inspires. Truth instructs and directs. Truth rejoices in the quickening influences of love, while love rejoices in the illuminating power of truth. Love is always sincere. It sees truth in a new light such as "never fell on land or sea," and it rejoiceth in it evermore. How love quickens human wits! How it strengthens human weakness! What burdens it has enabled drooping shoulders to

carry! What toils it has enabled human hands to accomplish! What prodigies weak women and tender children have performed while they were nerved and braced and upheld by the animating inspirations of love! What power doth it possess to transform the life! How it elevates and sublimates the soul!

Is the story of St. Frodebert a legend? Is it not the very acme of glorious reality?

“He bent his mother’s face above,
And kissed her eyes that saw no light:
Lo! such the fervor of his love,
It brought those orbs, long darkened, sight.

“Ye who would teach the truth to men,
Would make their sightless souls to see,
Who with mere learnings, voice and pen,
Have labored long, yet fruitlessly,

“Herein discern the secret sought,
The secret of man’s power to bless;
Love with a potency is fraught,
Nor love nor magic doth possess.”

Paul’s second reason is that love is a mark of manhood in Christ. Growth toward love, and into love, had been the law of his own life. “When I was a child I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things.” Love, indeed, is the great end towards which all creation is tending. The discovery of that thought has been of inconceivable comfort to me, for I have seen the human race, beginning in the lowest state of animalism, grasping, cruel—the shark, the leopard, and the lion regnant, as though destructiveness was the original creative design. Out of it I have seen emerging, little by little, other qualities—love of cubs and whelps, then I have

seen the animal creation reach to the level of the human family, and that family, under some mystic influence which we cannot call nature, for it seems to contradict nature at every step, steadily unfolding toward intelligence, toward refinement, toward imagination, toward sympathy, toward love, and in love evermore, sphere by sphere. The law of unfolding sets the whole creation upon a march from the lower form of organized matter up through every variation of organization, through every form of passion, seeking the highest, holiest thing in the universe—the star around which the whole creation is revolving. The name of that star is Love.

Disinterested love is the goal of human progress. A suggestion of disinterested love may be found in the lower animals—the dog, for instance. It is a sadness to me, that that noble animal had nothing but curses in antiquity. In modern times where will you find more fidelity, more disinterestedness and love, following the heels of abuse? Wronged, beaten in every way, yet the faithful dog will lay down his life for the abusing master. But the circuit of a dog's love is very small. A mother's love has the limitless horizon—all the stars of heaven shining down upon it. Human love never comes so near to the divine as when a royal woman pours out the full flood of her thought and fancy and love on the little unheeding and to her as yet useless child. The stars have nothing so bright, and the heavens scarcely anything more pure and more holy, than the heavenly love-service of a mother to her little, helpless, and unfashioned child. That was almost an inspired utterance of the immortal Beecher: "The mother serving that little impotence, that little possibility of the future, asks no other reward than the joy of service. It wins her by the whole strength of her nature from pleasure, from honor, from society, from

rest, from the glory of the earth outwardly, from all that has been treasured by the accumulated wisdom and refinement of the ages. They are nothing to her. The sum total of all human experience, if it could be put together in some shining bauble, would seem to her as darkness, compared with the luminous joy with which she serves the young immortal, her king, her priest, her God.

“Now imagine a state of society in which this disposition was diffused toward all men. That is the command of Christ; that is the ideal kingdom. It is a long road to it, but we are on the way. The time is coming when the same love that the mother pours so abundantly, with all the grandeur of heavenly disposition, on the cradle, will be diffused the world over,” so that man shall regard man everywhere with disinterested love and fidelity.

I am reminded that we are meeting to-day upon the anniversary of the death of William McKinley, the beloved. In him the sun of unselfish and disinterested love rose toward the throne of God. His greatness was not in his statesmanship, high though it was; nor in his official career, noble as it was; nor in his soldierly qualities, splendid as they were; but in his pure life and great heart of love. His daily prayer was not for fame, nor wealth, nor preferment, but for love, the greatest possession. His was pre-eminently the prayer of the poet:

“At first I prayed for light: could I but see the way
How gladly would I walk to everlasting day.
I asked the world’s deep law before my eyes to ope,
And let me see my prayer fulfilled and realize my hope.
But God was kinder than my prayer,
And darkness veiled me everywhere.

“And next I asked for strength, that I might tread the road
With firm, unfaltering pace to heaven’s serene abode;

That I might never know a faltering, failing heart,
But manfully go on and reach the highest part.
But God was kinder than my prayer,
And weakness checked me everywhere.

“And then I asked for faith; could I not trust my God,
I’d live in heavenly peace, though foes were all abroad.
His light thus shining round, no faltering should I know,
And faith in heaven above would make a heaven below.
But God was kinder than my prayer,
And doubts beset me everywhere.

“And now I pray for love, deep love to God and man,
A love that will not fail, however dark his plan;
That sees all life in Him—rejoicing in His power,
And, faithful, though the darkest clouds may lower.
And God is kinder than my prayer;
Love fills and blesses everywhere.”

But Paul’s chief reason for extolling love as the great passion of life is that “love never dies.” To emphasize his great thought the Apostle enumerates these great things in the catalogue of imperishables in the estimation of his day. The greatest thinkers of his age believed that prophecies would endure whatever else might fail. “But,” said he, “whether there be prophecies, they shall fail.” This book is full of prophecies. One by one they have been fulfilled, and so failed—their work is finished. “Whether there be tongues, they shall cease.” The Hebrew tongue in which he spoke has passed away. The Greek tongue, so mellifluous and facile, is spoken by the few only, and is passing away. The Latin is obsolete. The Indian language perished long ago.

“And whether there be knowledge, it shall vanish away.” What has become of the wisdom of the ancient Egyptians, the knowledge of the old Greeks? It has all vanished away. “Now we know in part.” “We see

through a glass darkly." All that we see of commerce and government and institutions is passing away. "The fashion of this world passeth away."

But there is nothing stable and permanent? Nothing that will endure amid the war of elements, the wreck of matter and the crash of worlds? What is it, pray? Art, with its glorious triumphs and gorgeous creations, is evanescent. The sculptor may see in the rough, unhewn marble the vision of an angel. With patient toil and rare genius he may disclose its radiant beauty. The procession of the centuries may admire and wonder. But the tool of time will touch it, and destroy its symmetry and disfigure its loveliness. The Minerva of Phidias has perished; the David of Angelo is crumbling. The painter may materialize his exalted ideals of nature or his sublime conceptions of human or divine events; in the galleries of earth his pictures may hang for ages to inspire awe and pleasure; but canvas and colors will dissolve. The Last Supper of Da Vinci is dim, and the Transfiguration of Raphael is fading. Soon, very soon, they will be numbered with the things of yesterday.

The great cities of earth, built of granite and marble, arenas of activity and swiftly flowing tides of life, will crumble to ruin and molder in dust away. Chicago and New York and London will be one with Tyre and Memphis and Babylon, for the cities of the world pass away.

But even as art and science and cities decay and pass away, Love grows stronger and brighter. Even when the moon is old and the sun is cold and the leaves of the judgment book unfold, love will be in the very morning of her eternity. Love is to walk the gold-paved streets of the New Jerusalem under the cloudless canopy of stormless skies, attuned to the music of angels' harps,

and illumined by the glories of the Redeemer's face. Love survives by might supernal and by right eternal, for "God is love."

I felicitate myself that I am speaking to-day to representatives of a great fraternal order, whose beneficent sway is world-wide, about to hold its highest tribunal in this fair city, which is bound together by a golden chain with three jeweled links—Friendship, Love, and Truth. What a glorious trinity of principles! I am sure that it is not by accident that you place Love at the center of the motto. Securely there it holds friends together in truth. It would refuse to hold friends together in falsehood. The temper of every link in your charmed chain is practical. It will stand the test of use. Yours is not ideal only, but embodied friendship; not visionary, but real truth; not abstract, but incarnate love—love that transforms sorrow into joy, pain into pleasure, loss into gain. Yours is a love that makes a paradise of a wilderness, and a feast in the house of poverty. Its highest delight is in giving pleasure to those beloved. During the last seventy years it relieved 250,000 widows by an expenditure of over \$91,000,000. It realizes most gloriously the sublime stanza of Schiller:

"Have love—not love alone for one,
But man as man thy brother call,
And scatter like the circling sun,
Thy charities on all."

May each new day, fraught with deeds of love like those which passed between David and Jonathan, knitting their souls together in a true friendship, beam upon your glorious Order, as upon the pathway of the just, which "shineth more and more unto the perfect day."

ODD FELLOWSHIP EXEMPLIFIED IN
"JESUS ONLY"

A SERMON *

BY REV. FORREST J. PRETTYMAN.

Matthew xvii. 8, "Jesus only."

My message is that Odd Fellowship is alone exemplified in its beauty, power, and meaning in "Jesus only."

This organization was formed by five men in the city of Baltimore in 1819, and its progress from that date has been a great development as a power for good in the world. Its essentially ethical teachings are set forth in the words Friendship, Love, and Truth, and are most fully exemplified in the life of the man Christ Jesus.

In a real and supreme sense Jesus was odd, not in eccentricity, but in perfection and character. What you seek as an Order is to emphasize individuality, and there is no greater need to-day than this. In the shops, as members of organized labor, men are apt to become merely parts of the great machinery of life. The touch of Jesus brings out the personality and perfects the individual manhood. Matthew was but a part of the great machinery of Rome for collecting taxes, but the call of Jesus made him a distinct personality in the world of letters. Saul of Tarsus could be spoken of as a certain young man who stood by the clothes of those who stoned Stephen to death, but Paul, the apostle of Christ, stands out clear and distinct, towering far above all of his Jewish contemporaries.

* Delivered at the 84th anniversary of the birth of the Independent Order of Odd Fellows, at the Mt. Vernon Place M. E. Church, Washington, D. C., May, 1903.

FRIENDSHIP, LOVE, TRUTH.

IN seeking this individuality you have made an analysis of the social order, and you have expressed it in that beautiful ascending scale of relationships which is indicated by the words friendship, love, truth.

Each of these is exemplified in the life of Jesus. Friendship, which is the name of the first degree of Odd Fellowship, is illustrated in the relation of Jonathan and David, but this relationship only foreshadowed that friendship of Jesus, who said:

"Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you." Thus, Jesus manifested His friendship by committing to His disciples the secret counsels of the divine mind.

Love is that principle which leads one moral being to desire and delight in another, and reaches its highest form in that personal fellowship in which each lives in the life of the other. This element of the social order is also embodied only in Jesus. His love expressed itself in the gift of His life to His followers. Love in its highest sense is only realized when we can say with Paul, "To me to live is Christ."

But whence comes this third and highest degree, truth? Pilate, standing amid the wreck of systems, the highest product of the human intellect, asks with scorn, "What is truth?" It is natural that he should have thought of it as beyond all human achievement. It is the final adjustment of relationship. In its last analysis it is righteousness. So you have found its spring and source in the Aaronic sacrifice. I declare to you its end. It is

found only in the unity of the thought and life of Jesus. He is the truth.

Friendship with Jesus, ripening into that love which is oneness of life with Him, adjusts all relationships, both human and divine, in that divine order which is truth.

Selected.

ODD FELLOW AND MASONRY*

BY PAST GRAND SIRE JOHN H. WHITE

It is sometimes said that Odd Fellowship is the offspring of Masonry, but this is in no sense true, and the writer of this knows whereof he speaks. While occasionally a similarity of expression can be traced in a few of the unimportant parts of the ceremonials, in the fundamentals they are essentially different. Masonry is a noble institution, but is as unlike Odd Fellowship as two institutions organized by human beings can well be. The one is theoretical, the other practical; the one is ancient, the other modern; the government of one is autocratic, the other democratic; the one deals out charity and assists its needy members, but only to a limited extent and only as a charity; the other assists its members, not only from charity, but because it is their due, and their assistance is afforded in large measure. American Odd Fellowship is composed of the middle and industrial classes almost exclusively; Masonry of all grades of society, from the titled and wealthy of this and foreign lands to the humblest laborer in our midst.

In England, when Odd Fellowship arose, we are told

* From Hagen's "Odd-Fellowship, Its History and Manual."

that Masonry was composed almost exclusively of the titled and the proud, and not of the mechanics and working men, who organized the more modern institution. Masonry has been long in achieving its present standing. Odd Fellowship in less than two centuries has outstripped it in numbers and importance, and is to-day the grandest fraternal organization of the world. The two great orders of Odd Fellows, the Manchester Unity and the American Order, from actual returns, number 1,164,000 adult males, scattered throughout the habitable globe. Masonry, according to partial returns, and from estimates from all jurisdictions, numbers among its devotees throughout the world 1,082,992 persons, or 81,898 less (1895) than the two branches of Odd Fellows above mentioned. How nearly correct these estimates may be is, of course, much a matter of speculation, as there are no returns accessible; for, unlike Odd Fellowship, it has no grand central head to which its various grand bodies hold allegiance, and to which they send annual reports.

FRATERNITY

THERE is a tie that binds us, man to man, as surely as a force holds earth to sun and sun to stars; our senses may be dull and we as little comprehend the law of brotherhood as did the men of pre-Newtonic days the law of gravity, and yet throughout the earth in every human heart is felt a force that we have learned to call fraternity.

A man, by many years of constant, honest toil, establishes a business, broad, which vouchsafes to him a livelihood through life's declining years. But far beyond

ought that vigilance could foresee, have arisen business troubles in which he had no hand, and that dread enemy of success, bankruptcy, stares him in the face. Then certain friends in whose hearts dwell sympathy proffer a loan, nor ask security beyond a pledge of honor that all shall be repaid. The business is secured, the old man saved. No Shylock has been there, the only bond is one inscribed fraternity.

A young man far from home is seized by sickness, and on feverish wings reason flies and leaves him helpless as an infant. By stranger hands he is carried to an inn; by strangers nursed through many a weary night, until disease is conquered, and at last, weak but rational, he recognizes those whose ministries have saved him from the grave. He speaks, and the first word framed by his faltering lips is fraternity.

In what was yesterday a happy home, the children's noisy prattle has been hushed, and tender wife, with tear-stained cheeks and anxious eyes, watches by his side, whose life, cut short by accident, will leave her all alone to battle with the world. Yet not alone, for by the bedside stands a group of men whose hearts are kind and true. The dying man whose love-lit eyes, full of deep meaning, looks first to them and then at his loved ones; his pale lips part as with a smile, and his last breath whispers faintly the word fraternity.

Odd Fellows' Review.

MEMBERS THAT READ

WHAT all secret benevolent orders need are members who will read and study all that appertains to the Order they are connected with. It is not enough to read the

ritual, constitution, and by-laws, but you should read whatever books you can obtain that treat of it. Almost every Order of any prominence has a journal devoted to its advancement. The price of these papers is within the reach of every member. If the member will subscribe to one or more of these papers, and then read them, he will find he is much better posted in what is transpiring than he was before. Your subscribing to a paper and not reading it will do you no good. It is the same as if you bought food and did not eat it—your hunger would not be satisfied. If you are interested in advancing the precepts of the Order, you should also be interested in knowing what progress it is making. The only way to accomplish this is by reading papers and books that will give you the desired information. If anything of interest to the Order has come under your observation, send an account of it to your paper.

In other words, place yourself in a position to be able to answer a friend's questions, should he ask you something of the Order.

Odd Fellows' Register.

KNIGHTS OF PYTHIAS

Historical.—This is one of the most successful and widespread fraternal societies in America, and its name and ritual are suggested by the old story of the friendship of Damon and Pythias, but it makes no attempt to trace connection with those famous Greeks, or to disguise the fact that it is of recent organization, and its ritual no hoary growth, but the bright production of one very gifted man. Mr. Justus H. Rathbone in 1860-61 was living at Eagle Harbor, Lake Superior, Michigan, and there beguiled the tedium of a northern winter by writing out a ritual of a fraternal society. In 1864 he was a government employee in Washington. He had joined the Masons, but felt the need of something more, and, inviting half a dozen friends to his house, one of them also a Mason, and all active members of a musical society, he read to them the ritual written in 1861. His friends agreed with him to form themselves into the proposed Order. Their action was perfected in a larger meeting at Temperance Hall, Washington, which formally decided to form the new order, and adopted the ritual privately adopted four days before. The object of the society was decided to be friendship, benevolence, and charity, and an obligation of secrecy was imposed.

A few weeks later a Grand Lodge for the District of Columbia was organized, and the work of organizing subordinate Lodges was begun. Growth at first was not rapid, and some lodges had but a brief life. At a convention in Washington in 1868 a new constitution was adopted, and new Grand Lodges and a Supreme Lodge of the World was formed, and presently the idea of knightly brotherhood carried the new Order over the land and into foreign countries.

There are 5,000 members in foreign Lodges owning the control of the Supreme Lodge in the United States.

The Knights of Pythias confer three ranks or degrees, and there are other resemblances to the older chivalric orders. The degrees are Page, the Armorial Rank of Esquire, and the Chivalric Rank of Knight, the regalias being respectively marked with blue, yellow, and red. The uniform is somewhat like that of the Knights Templars.

An Endowment Rank was established, after considerable discussion, in 1877. Neither the Endowment nor Uniform Ranks are reckoned as "higher degrees," but they are adopted merely to carry out successfully the objects of the Order.

The Uniform Rank is under the control of the Grand Lodge, and is granted by ballot to those only who are approved and

have reached the grade of Knight. It makes an attractive display in parades and on other public occasions, and is said to add much to the ceremonial of initiation.

The Order has grown to a membership of over 450,000 in the United States and Canada. Of these over 45,000, or one-tenth, are partakers of the Endowment Rank, which in its first ten years paid for death benefits about \$2,000,000. The insurance which it holds in force is nearly \$90,000,000.

The Pythian motto is, "Be Generous, Brave, and True." During its later career the order has paid in ten years about \$10,000,000 in death benefits.

There are two organizations of wives, daughters, sisters, and mothers of Knights of Pythias—the Rathbone Sisters and the Pythian Sisterhood. These have not been formally recognized by the Supreme Lodge, but the sisterhoods are established with the practical approval of the order. The Rathbone Sisters admit Knights of Pythias to membership with them, but the Pythian Sisterhood prefer to remain a society for women only.

In 1894 some active members of the Order formed the Dramatic Order of Knights of Khorassan. Only Knights of Pythias are eligible to its membership, and its purpose is to prepare illuminated pageants and fantastically costumed processions between sessions of the Supreme Lodge. There were thirty Temples of Knights of Khorassan represented at a recent meeting at Cleveland, with a membership of 9000.

At the session of the Supreme Lodge at Richmond, Va., in 1869, application was made for a charter for a lodge of negro Knights of Pythias. The Supreme Lodge refused the application, but a number of negroes were initiated into the mysteries of the Order, receiving the degrees of Page, Esquire, and Knight, the initiation being carried out by white men whose own membership was perfectly regular.

The negro branch has no recognition from the regular Order, but has over 40,000 members scattered through thirty-one States and Territories and the District of Columbia, as well as Lodges in several West India Islands and in Central America. They distribute annually for the relief of sick and distressed members about \$60,000. They have also an auxiliary society for women relatives of members of the Order.

The negro Order is distinguished by the name Knights of Pythias of North and South America, Europe, Asia, and Africa.

BIENNIAL ADDRESS *

BY JOHN VAN VALKENBURG.

It is the duty of your chief executive officer to submit at each recurring biennial session a synopsis of his official acts during his term.

On the very threshold of this statement I desire to again return to you my sincere and heartfelt thanks for your kindness and partiality in conferring the high honor upon me of an election to the Supreme Chancellorship at the New Orleans session (1884) of the Supreme Lodge, and to express my profound gratitude to the Pythian Knights of the land for the uniformly courteous and chivalric treatment accorded to me since such election.

It seems eminently meet and proper, in view of our wondrous growth and prosperity since our foundation as an order, that we should acknowledge in fitting terms the guidance and protecting care of a kind and well-ruling Providence in all our days of clouds and sunshine, of adversity and prosperity, of defeats and triumphs, until we have become a fixed and permanent factor in the great Republic of Humanity, and that a continuance of heavenly favor to our beloved Order should be prayerfully invoked by every Knight within the entire circle of the Supreme Jurisdiction.

No intelligent Knight can be insensible to the fact that our miraculous increase in numbers, wealth, and power is not alone the result of human agency, that its cause must be sought for in other fields—and that our future welfare can only be maintained by a strict fidelity

* Supreme Chancellor's report to Supreme Lodge, Toronto, Ontario.

and adherence to those ennobling doctrines and tenets so forcibly and beautifully enunciated in our "Declaration of Principles," and which run like so many threads of gold through our splendid and impressive ritualistic ceremonies, and inhere in that trinity of sweet and magnetic words selected by the founder as our motto.

The membership of any great secret order, that may be inspired by such pure and lofty sentiments, will be true and faithful in all their devotion to the "powers that be," and will never fail to render obedience to the legislation and decrees of the trustees of their power.

The high and holy mission of Pythian Knighthood is to relieve the miseries incident to human life, to assuage its sorrows, to wipe away the tears of widows and orphans.

Man needed a closer acquaintance with man the world over. This organization was formed to deal with substantial life, to minister to real wants.

A more practical benevolence was wanted in the world to seek out distress, bind up wounds, assuage griefs, feed the hungry, clothe the naked, visit the prisoner, educate the orphan, protect the widow, comfort the dying, and bury the dead. There are now over one hundred and seventy regiments of us, cemented together by the strong and indissoluble bonds of eternal friendship which prompted that heroic soul on December 25, 1870, at Richmond, Va., to offer up his precious life, a willing sacrifice for his brother, and thus clearly demonstrate to the world that the principles of *true* friendship, as inculcated by this Order, will stand the severest ordeal to which humanity can be subjected—that of a man giving his life for another.

The same truth was impressively illustrated in the self-sacrifice of Peter Woodland, the assistant superin-

tendent of the Hudson River tunnel, on the terrible morning of July 21, 1880, who nobly died that others might live, and standing at his post cried out, "*Save yourselves, and then do for us what you can.*" Life was as sweet and attractive to him as to any of you. He might have saved himself. He could hear the call of his youthful wife and his two-year-old child. He had a very pleasant and happy home, and was surrounded by troops of friends; and had he, in compliance with that first law of nature—self-preservation—sought his personal safety, who would have censured him? But he chose to die that others might live, and so we revere him as among earth's choicest heroes.

In this list of immortal names will be found William A. Mestemaker, the engineer of the ill-fated steamer *Robert E. Lee*, of the lower Mississippi River, as well as Henry S. Reynolds, Grand Chancellor of Tennessee, who died of yellow fever at Memphis, on the 18th day of September, 1878. He was an active member of the Pythian committee of relief during the prevalence of that fearful scourge of yellow fever which ravaged Tennessee in 1878, and was constant, faithful, fearless and untiring in ministering to the wants of his afflicted brothers from the very beginning of the pestilence. He was enfeebled by long weeks of physical fatigue and mental unrest, and thus fell an easy victim when stricken by the scourge. He wrote to a brother that: "So long as one member of the Order remains in Memphis, I deem it my duty to stay; and should I fall, I will fall at my post of duty." What a sublime display of that "courage which, arising from a sense of duty, and coupled with friendship, encounters difficulties and dangers with firmness and without fear or depression of spirits!"

After all, what are these deeds of heroic endurance on the part of these martyrs of friendship but the rich and luscious fruitage of the inspiration of the example of the Saviour on the cross of Calvary, and of that sublime act of the hero of Grecian story, who, under the Pythagorean teaching, suffered himself, yea, craved the privilege, to be cast into a loathsome dungeon, and to suffer death, if needs be, that another might live?

We look for these inspirations in the example of the great men who have lived before us, that we may model our lives according to their lofty pattern. Each one's life is but a series of inspirations. They have come down to us through the ages, not, it may be, with the resonance, but yet with more than the thrilling power of the trumpet, that rouses the armed battalion to battle, and nerves and strengthens us in the battle of life.

"Thus pass away the men of might,
Whose noiseless footprints stamped the age;
Their thoughts, that filled the earth with light,
Still glow and blaze on memory's page.

"There is no death; the stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine and shine forever more."

One of the leading maxims of the Pythagorean philosophy was, "that the two most excellent things for man were to speak the truth and to render benefits to each other," and I pray that the sunlight of truth may burn this maxim in your heart of hearts.

My sojourn in the State of California was one of continual enjoyment, and a constant succession of surprises. It is truly the land of flowers and sunshine, of snow-clad

mountains and smiling valleys, of majestic forests, of gold and silver, of the orange and the fig, of Italian skies, of crystal rivers and beauteous landscapes, of health, wealth, and contentment, possessing all those elements which form a prosperous, powerful, and happy commonwealth.

ADDRESS OF ACCEPTANCE

BY HOWARD DOUGLASS.*

*Officers and Representatives of the Supreme Lodge,
Knights of Pythias, Knightly Sirs and Brothers:*

For the highest gift of honor in your power to bestow, and especially for the renewed confidence and esteem you have so unanimously manifested towards him upon whom that honor has now fallen, no words, no set form of speech, can adequately express my feelings or convey to you the thanksgiving of my heart. You have again, by a supreme act of friendship, reduced to poverty the "mother tongue," and I am sure there is no other language on earth capable of supplying my wants in any appropriate form of expression.

But if those more natural and reciprocal signs, as displayed through the tender emotions of the heart and the noble workings of the mind, are of any value in this presence, it is certain that my appreciation of your knightly favor will be fully recognized.

If, indeed, it were possible to wholly unbosom and show the various forms of exalted feeling now at work in the "Supreme Lodge" of my heart in the endeavor

* On his election to the office of Supreme Chancellor, Toronto, Ontario, July, 1886.

to exemplify what is due to you in wealth of thanks, you would probably acknowledge "honors even," at least so far as the tokens of friendship are concerned. Still, you are aware, while I am deeply conscious of the fact, that were the interest compounded on your favors previously conferred upon me, I would be forever left in arrears. Those of you who were present at our last session on a similar occasion—that of my preference for second position by your suffrages—may recall to mind the silent yet natural expression of my feelings at that time. Allow me to assure you that my heart has not changed in quality or power of feeling towards you. It has only become more familiar with and appreciative of your matchless bounty.

I shall endeavor to prove to you by an exemplary zeal and course of conduct, by an impartial courtesy and promptness in every official act, that your exceeding great confidence and esteem has not been misplaced; and if honest purpose, unswerving loyalty, and devotion to the interests of our Order are the proper criterions in judging official and fraternal acts, I hope to deserve at the close of the administration the only reward to be coveted at your hands: "Well done, thou good and faithful servant."

My greatest desire at this moment is to be able to fully grasp and appreciate the import of the authority committed to my keeping under the solemn obligations imposed upon me; and in this spirit of acceptance alone do I ask both your collective and individual support in the performance of my duties. I feel that without your most charitable and earnest desire for my success, and your most zealous co-operation therein, the prospect before me would appear forlorn, hampered as I would be at the start by perplexities of mind and heart that

would weigh heavily upon every action. But assured of your knightly generosity of soul, and by observing the wise course marked out by my illustrious predecessor in office, I feel already confident that there is nothing to oppose save that natural shortcoming in human wisdom to which all are liable, but which, even in my humble experience, I trust will always "lean to virtue's side."

I shall strive to hold fast to the text as well as the spirit of the laws as devised in our constitution and deployed through the wisdom of your legislative acts and decisions, and to show no partiality or favor in conflict with the majority opinion of this body or the general welfare of the Order—always bearing in mind that you are the controlling power and directing head, of which I am but the instrument and the executive right arm.

During the interval of your control, in the functional performance of the duties of this office, I shall exercise no policy at variance with the best approved traditions and usages of the Order.

Brothers, aside from any serious consideration of the duties attached to my position, we have before us in the immediate future the most pleasing prospect to contemplate.

The exceeding harmony and unity of spirit and action existing throughout the brotherhood, the marvelous showing of numerical and financial increase in every rank, the more general adoption and greater uniformity of wise methods and rules of action governing every lodge and department of the Order, all point toward a continuation, and even more rapid development, of growth and prosperity.

Since heaven's bow of beauty was set in the cloud there has never appeared a brighter promise, a more glorious hope of world-wide Friendship, Charity, and

Benevolence than arches the Pythian horizon to-day. We have passed out of the glimmering dawn of infancy, the darkening storms of early youth, and have emerged into the noontide splendor of success in a career of moral grandeur and usefulness upon which all people under the sun may look with pride, with hope, and with gladness. We have put on the full chivalric uniform of knightly manhood, and now stand "four square to all the winds," foremost in line among the greatest institutions of earth.

I congratulate you upon having met in council, under such favorable circumstances, on the soil of that Empire whose girdle of conquest encircles the earth and marks the northern boundary of our own. We have occasion to rejoice over our first united effort to get a good, staying hold upon that girdle, and to capture the millions of brave hearts that throb within it. Let us show by our knightly deportment, by every manly act of mercy known to our brotherhood of the States, where we so mightily prevail, that we are equal to the task of foreign conquest and worthy of the great prize. But let that conquest be mainly on the one side of the nobler qualities of mind and heart; on the other, the subjugation of false pride, envious strife, and unruly passions, if any exist in our bosoms, and the cultivation of mutual brotherly relations of knightly esteem, that we may wisely and prudently accelerate our gathering strength, and add, if possible, a more resplendent luster to our character as an Order. The fact that we are a closely united brotherhood—that our lines of jurisdiction are drawn for convenience or utility rather than as a sign of separation, whether between nations or parts of one nationality, that they really are the golden threads which interweave and bind all parts into one grand union of strength, and that

our relations to all peoples, governments, and institutions are cosmopolitan, the kindly offering on our part of peace, good will, and friendship—should be the source of heartfelt pride and gratification to every true Knight. May we not indulge the hope, that at no distant day a certificate of lodge membership with the Knights of Pythias seal attached and properly attested, will be a ready passport in our country and find a Pythian welcome in every part of the world where civilization has made a footstep or founded a home? When that time comes, as it surely must, the record of any other secret or benevolent order will appear, by the side of our brilliant vase, a mere punctuation mark in the great charter of modern events.

Meeting upon this beautiful and time-honored spot of the Old Dominion, we are reminded of the historical fact, an interesting one perhaps in this connection, that this is the very place where the first Knight was created on Canadian soil. But the subject upon whom that honor was conferred was a British General, and he was made a Sir Knight by the sovereign power of England for having captured an American fort just across the border. That place was Detroit, now one of the strongholds of our Order, which is gallantly represented here to-day in victorious possession of this new Pythian stronghold, a case of ample reparation, it would seem, for any former mistake of violence or improper conception of real Knighthood among the ruling Powers. From such an historical incident and pleasing contrast of occurrences we may note an illustration of the idea that friendship and gallantry of action are closely allied. They are indeed of the best fiber of the human heart. Friendship is more distinctly improved by association and the spread of intelligence. It has been called that mysterious cement of the

soul that builds stronger than adamant the foundations of society in support of the greatest of all beliefs among men—the only creed that will outlast the ravages of time and faction—“The Brotherhood of man and the Fatherhood of God.” The greatest hindrance to the establishment and thorough working of this creed is the old snare-set policy of cultivating the understanding at the expense of the heart.

Let us not forget that we who are joined together for the exemplification of Pythian virtues but receive the lighted torch of wisdom and experience from those who have preceded us and hand it along to the next. In fulfilling our glorious office let us also remember that the principles of our Order are but the inspirations of common sense, and belong of right to all mankind. Let us seek to extend them, therefore, that they may become more universally applied, until this most brilliantly symbolic system of Friendship, Charity, and Benevolence for the government of all hearts is so firmly established that selfish combinations of power and misrule will be forever banished from human society.

Brothers, I again extend to you, individually and as a body, the most cordial greeting of my heart, and again thank you.

KNIGHTS OF PYTHIAS EULOGY*

BY PAST SUPREME CHANCELLOR VAN VALKENBURG.

ONCE more we are called upon to mourn the loss of one of earth's noblest sons, and one of our most beloved and cherished Pythian Knights. No truer man, more devoted

*On Past Supreme Chancellor S. S. Davis.

Christian, or more exemplary Knight ever graced the roster of any fraternal organization in this or any other land.

In every relation of life he was the same true, trusted, and model man—making all of his associates happy and contented by his genial nature and words of good cheer.

His name is now registered in the calendar of saints. His mission on earth was to illustrate the pure doctrines of practical benevolence in seeking out distress, binding up wounds, assuaging griefs, feeding the hungry, clothing the naked, educating the orphan, protecting the widow, comforting the dying, and burying the dead. He fully recognized the doctrine that man needed a closer acquaintance with man the world over.

Our lamented brother was eminently well qualified for a leader in the great Pythian movement, and to his skill, ability, and vigilance our wondrous growth is largely due.

You all do know our terrible condition as an Order in 1874—when our brother was first elected to the Chief Executive office. Then there was no money in the exchequer, a large indebtedness hanging over us, and doubt and distrust pervading the hearts of the entire membership. Under his wise, discreet, and conservative management confidence was restored, a rapid growth ensued, and at the Supreme Lodge session in 1876, at Independence Hall, in Philadelphia, every obligation was discharged, and there was a surplus remaining in the treasury. In recognition of these invaluable services he was chosen for a second time to preside over the destinies of our great Order, and earned the lasting gratitude of every true Knight by a faithful, zealous, and honest discharge of duty during such second term.

Ruby, diamonds, chalcedony, pearl, and emerald are all cold, dead things. They glitter and dazzle; they make

people envious and uncomfortable, but they cheer nobody, they feed nobody, they comfort nobody. The name and fame of S. S. Davis are worth more than all the gems of Christendom. They will grow brighter and brighter as the years come and go.

In all the years to come his eulogy will be breathed silently into the ear of heaven with the last prayer of the dying; by the widow over the bier of her husband; by the young orphan over the grave of his father. He will be recognized in all the oncoming years as the "Moses" of Pythian Knighthood.

Although a leader and an important factor in nearly all the other great charitable orders of this era, *one* Order was his first love, and received the lion's share of his time, talents, and affection. The beautiful incident of unsullied friendship upon which our ritual was formulated was interwoven in the very warp and woof of his being, and was burned into his heart of hearts by the sunlight of Truth, and acted as an inspiration on his life.

No man ever more fully exemplified the cardinal doctrines of this humanitarian movement in his daily walk than our lamented brother. By every act, word, and look he seemed to reaffirm the saying of our illustrious prototype: "*I do prefer the certainty of death unto the possibility of dishonor.*"

"Ah, Knights, it is a glorious plan,
This changeless fellowship of man!
Not like the lover's 'wondering bliss;
Not like the first impassioned kiss.
These are life's ecstasies divine,
That blend like bubbles in the wine.

"Yet, like its sparkle, false though fair,
A serpent's sting oft rankles there.
But as the river to the sea,

Steadfast and true your love must be;
Constant, undimmed, your friendship run,
As planet circling round the sun."

His pure, unostentatious, and lovable life will exercise a strong influence over our membership as long as men revere and cherish unselfish devotion to duty, genuine manhood, and the highest type of chivalry.

"But there are deeds which shall not pass away,
And names that must not wither, though the Earth
Forgets her empires with a just decay,
The enslavers and the enslaved, their death and birth;
And high the mountain majesty of worth
Should be, and still survivor of its woe,
And from its immortality look forth
In the sun's face, like yonder Alpine snow,
Imperishably pure beyond all things below.

"There are distinctions that will live in Heaven,
When time is a forgotten circumstance!
The elevated crown of kings will lose
The impress of Regalia, and the slave
Will wear his immortality as free
Beside the crystal waters; but the depth
Of glory in the attributes of God
Will measure the capacities of mind;
And, as the angels differ, will the ken
Of gifted spirits glorify Him more."

FRATERNAL LOYALTY

REMARKABLE, indeed, is the record of the various fraternal organizations during the past two years. Though many have dropped out from membership through inability to pay dues, we venture to assert that by far a larger proportion of the suspensions for non-payment of

dues has been the result of carelessness and neglect rather than of inability to pay.

The thoughtful and prudent man realizes all the more, in times like those of the past two years, the necessity of giving protection to the loved ones who would, indeed, fare most bitterly if sickness or death should come. This thought has moved thousands to pay their dues to the fraternities to which they belong with sacred fidelity, conscious that if need came the means to meet it had been secured.

Thus by fraternal loyalty to the Order one cause of mental worry and suffering has been removed. Has not the man out of employment felt his burden more grievous to bear if with his idleness there came the torturing thought, "What would my loved ones do, should I be ill?"

Take the thought into your inmost heart, my brother, and maintain your fraternal loyalty. You may never need the benefits thereby guaranteed, Heaven grant you may not. But if you do, they will be forthcoming. If you do not, some other brother less fortunate and more needy will bless you that by your help life was made more happy for him in his hour of affliction.

Pythian Knight.

KNIGHTS OF MALTA

Historical.—This fraternity, though active in the modern life of the present day, follows the traditions and preserves the essential principles of the historic Knights Hospitalers of St. John, and derives from their usages its beautiful and impressive ritual.

The cradle of the Ancient Order was the Hospital of St. John the Almoner, erected in Jerusalem in 1048, for the relief of Christian pilgrims visiting Jerusalem and the Holy Sepulchre. The Brethren of the Order devoted themselves to the service and defense of the Hospital along with the Hospital of St. Mary Magdalen for women. These hospitals had been built and supported by the contributions of wealthy European Christians, and the services of the Knights made the charity effective.

The good name of the Hospitals in Jerusalem led to the founding of a number of similar charities throughout Europe cared for by Christian Knights in fellowship with the Knights Hospitalers in Jerusalem: and these different companies of Knights became, under the name of Knights of St. John of Jerusalem, the most celebrated of the military and religious orders of the Middle Ages. The father and manager of the Hospital in Jerusalem, Pierre Gerard, grew old in the service, and died at his post in the year 1118. His Order had been approved by Pope Paschal II. in 1113. Gerard was succeeded by Raymond du Puy, who armed the Order for defense against the Moslems. This military movement attracted many noble young men, and the Order was formally classified into three classes of knights, priests, and brother servants. The great increase of members enabled the Order to deliver the Christians from Moslem aggression in Jaffa, Tyre and Phoenicia, Antioch and Coele-Syria, and assist in the capture of Ascalon in 1153. In 1187 the Order was engaged in the disastrous battle of Tiberias against the famous Saladin, and was nearly annihilated. They were unfortunately involved in disputes and hostilities with the Templars, and both Orders suffered severe losses in the battle of Gaza in 1244.

On the recapture of Jerusalem that year by the Saracens it is said that only sixteen Knights Hospitalers survived, and the Order would probably have become extinct but for its European commanderies.

When Acre fell into the hands of the Moslems, in 1291, the Knights retired to Limisso, in the Island of Cyprus, where they were recruited from the commanderies in Europe.

They now, from their insular residence, carried on naval war-

fare, defending pilgrims by sea with great distinction and success, and in 1309 they seized the Island of Rhodes, and there maintained a strongly fortified outpost of Christendom for two centuries, repelling a memorable siege in 1480, but forty-two years later, in 1522, after a heroic defense for six months, they were compelled to evacuate the island. They made a temporary stay at Viterbo, forty miles from Rome, but in 1530 the Emperor, Charles V., gave them the Island of Malta, from which they took their most lasting name. Their fortification of the island was very strong and they established themselves there with great power for over two hundred and fifty years, repelling strong attacks by the Turks in 1551 and 1565.

The Knights in Malta maintained correspondence with the commanderies in Europe, and especially in Scotland; and it is said that many Knights were in sympathy with the Protestant Reformation which had begun in 1517, and that a considerable number left Malta for Scotland and England in 1557, and that a Protestant insurrection on the island took place in 1685, and that these movements weakened the garrison at Malta, but strengthened the commanderies in Scotland.

King David I. of Scotland had founded St. John's Preceptory in Linlithgowshire in the 12th century, and its repute became so great that in 1463 the honor of ordination was conferred by the Grand Master at Rhodes upon Sir William Knolls, who fell beside his King at Flodden Field in 1513. He was succeeded by Sir George Dundass, he by Sir W. Lindsay, and he in turn by Sir James Sandilands, who was installed in 1538.

Sir James early accepted the Reformed faith and co-operated in the Scottish Reformation with John Knox; and though excommunicated by the Pope, he continued earnest for the faith, and in this was followed by the Scottish Knights.

How much influence this movement in Scotland had over the Knights remaining in Malta, it is not easy to say. But the commanderies in Scotland took more and more a leading position in the Order, while the garrison at Malta grew weaker during the seventeenth century, and were finally dispossessed by Napoleon in 1789. With the fall of their island fortress the Knights of Malta ceased to be an influential military factor, though several attempts were made to revive them.

The historic connection of the mediæval Knights with the Order in the present day is mainly the honor paid to their early devoted heroism and the perpetuation of their military organization in the ritual of a modern benevolent fraternity. The Order has had its full share of secessions and disputes as to jurisdiction, but these seem mostly of the past, and at the present time the Order is at one in subordination to the "Imperial Parent Grand Black Encampment of the Universe," which has its headquarters at Glasgow, and is to-day recognized throughout the world as the sole source of Maltese authority, in affiliation with which are all the regular Knights of Malta on the American Continent.

The Order was first introduced into America in 1870, an encampment being chartered in Toronto, Canada. It soon extended into the United States, and in 1875 the Imperial Body of Scotland granted a charter to the Supreme Encampment of America. This body ceased to maintain the Protestant traditions of the parent organization, and its charter was revoked. But some commanderies remained loyal to the Imperial Encampment, continuing their work in that connection, and in 1884 they formed themselves into a Grand Body, and, growing rapidly, they were chartered in 1889 by the "Imperial Parent Grand Black Encampment of the Universe" as the Supreme Grand Commandery of America, with sole power in America to issue charters and arbitrate all questions of dispute, "so long as it maintains Protestantism, civil and religious liberty, and the ancient landmarks of the Order."

The Order has grown to over three hundred commanderies in seventeen States, the District of Columbia, and Canada.

It preserves the rites and ceremonies of the Middle Ages, and its twelve degrees are of extraordinary beauty and sublimity.

In its declaration of principles it declares itself "a body of men banded together, under most binding forms, to comfort one another in the practice of the Christian Religion; to offer mutual assistance in time of need; to promote Protestant Unity; to defend the Protestant faith against all foes whatsoever; to ever defend civil and religious liberty; to exercise the fullest toleration and charity toward all men; to practice benevolence, and to maintain a universal Protestant fraternity.

"It is neither a national, political, nor sectarian association.

"It is the most Ancient Knightly Order in existence, and is the legitimate descendant of the illustrious, religious, and military order of the Middle Ages; heir to its greatness, and fully endowed with all its ancient rites and ceremonies.

"It is Fraternal, and its obligations bind to secrecy and mutual protection.

"It is Military, but drilling and uniforming are optional.

"It is a Religious Order, and welcomes all Protestants, by whatever name known, who love our Lord Jesus Christ, to enlist under its banner.

"It is Beneficial, paying both sick and death benefits.

"He had a tear of pity and a hand
Open as day for melting Charity.

"The Order is at all times alert to every commendable movement of genuine practical value to fraternal organizations; it adopts the best; it is thoroughly up to date, and among its many rightful claims to recognition is the fact that its business management, from the Supreme Grand Commandery through to the Grand Commandery and finally to the Subordinate Commanderies, is based upon the most conservative, prudent, and yet progressive business lines. No other Order upon the American

Continent can boast of a more healthful existence and growth, both from a financial as well as a numerical standpoint, than that experienced by the Order of Malta. It is, has been, and will continue to be, *a perfect 'Gibraltar' in stability*. Its ritualistic work is divinely sublime and of great beauty, with possibilities of elaboration and impressiveness almost beyond comprehension.

"In none of its work does it in the slightest degree conflict with that of any other Order. In our ranks are thousands of Masons, Odd Fellows, Knights of Pythias, and members of kindred orders. Its obligations are broad and inspiring, and the most liberal-minded American can consistently accept its teachings."

CHRONOLOGICAL HISTORY

- 1048 Established at Jerusalem; a charitable and religious Order.
- 1099 The first Crusaders enter Jerusalem.
- 1118 Choose the first elected Grand Master—Raymond Du Puy.
- 1119 Order of Knights Templars established at Jerusalem.
- 1158 The last of a series of victories over the infidels.
- 1160 Raymond Du Puy died, after 40 years' service as Grand Master.
- 1187 Jerusalem surrendered to the Mohammedans.
- 1228 Jerusalem recaptured by the Knights.
- 1244 The infidels recaptured Jerusalem after a terrible combat.
- 1244 Only 16 Hospitalers and 33 Templars survived.
- 1290 The two orders found an asylum on the Island of Cyprus.
- 1310 They besieged and finally captured the Island of Rhodes.
- 1310 Knights Templars disbanded and their property given the Hospitalers.
- 1480 Infidels failed in their attempt to capture Rhodes.
- 1522 The Moslems succeeded in capturing Rhodes.
- 1523 Knights Hospitalers and 42d Grand Master leave Rhodes.
- 1530 Charles V. of Germany gave the Island of Malta to the Knights.
- 1530 The Knights unfurled their banner on Malta fortress.
- 1560 The Hospitalers accepted the doctrine of the Reformation.
- 1798 Malta seized by Napoleon while on his way to Egypt.
- 1798 Emperor Paul of Russia elected 70th Grand Master.
- 1798 Standard of St. John hoisted permanently on the bastions of the Admiralty of St. Petersburg, where it continues unfurled to this day.
- 1800 The sixth language (English) becomes the sole one in existence.
- 1889 Supreme Grand Commandery, Continent of America, Chartered by the Parent Grand Black Encampment of the Universe, with headquarters at Glasgow, Scotland, conveying full power on the Continent of America.

OPINIONS OF EMINENT MEN OF THE ORDER

SIR REV. JAMES G. BOUGHTER, P. G. C., GRAND PRELATE,
GRAND COMMANDERY OF PENNSYLVANIA,
MILLERSBURG, PA.

MALTA is a magnificent multitude of men "under a noble standard marshaled," a mighty host of Hospitalers of whom the world, the Church, and the Order can feel justly proud. It stands for the Cross, speaks for the Christ, and strives for the Church, against all the foes of righteousness and truth. Maltese Knighthood is desirable both on account of the dignity of its past history and on account of the destiny of its future glory. Its secret mysteries of Biblical precepts, and its sacred ministries of practical Christianity, deserve to be eternally perpetuated and universally propagated. With its creed of an ideal humanity, and its deeds of a real hospitality, there is abundant reason for its existence and continuance in the Occident to-day as there was in the Orient of old. Its mission is one of service rather than one of worship, and it is therefore admirably adapted to this utilitarian age. It makes me a better man of God and minister of the Gospel; for Malta makes men—if its principles are imbibed in the heart and its purposes are embossed in the life. With the Cross of Calvary and the Creed of the Nazarene embodied, emphasized, and exemplified in our cherished ritual, Maltese Knighthood possesses the most potent energies for the betterment of mankind, and is destined in this twentieth century to have a large part in conforming the spirit of the world unto the Spirit of the Lord.

SIR REV. O. R. MILLER, D. D., PASTOR FIRST M. E. CHURCH,
HOLYOKE, MASS., PRELATE OF MASSASOIT COMMANDERY.

I was formerly prejudiced against all secret societies, having refused invitations to join many. But some Christian friends whom I esteem very highly were enthusiastic Knights of Malta, and they persuaded me to join the Order. I am glad to say that I have never had occasion to regret so doing. My connection with the Knights of Malta has given me an influence with many men, and also an opportunity to reach and help them in spiritual things, that I could not have had in my ordinary church work. Not that Malta is above Church, for I place no human organization above the Church of Jesus Christ; but next to the Church, among the quiet and positive forces which are making for righteousness, and the Kingdom of God on earth, I place in high honor the Ancient and Illustrious Order of Knights of Malta. I believe in the Order, and feel sure that it has a mission in the world. I believe that our country needs its defense and work in the future as much as did the holy pilgrims in the centuries that are gone.

SIR REV. THOMAS CHALMERS EASTON, D. D., EASTERN
PRESBYTERIAN CHURCH, PAST COMMANDER CAPITAL
CITY COMMANDERY, NO. 169, WASHINGTON, D. C.

For pure philanthropy, an evangelical system of truth, well drilled military discipline, growing numerical strength, generous fraternal unity, animated and pervaded with the love of God and our glorious Redeemer, Malta Knighthood stands to-day without a rival in America! Its ritualistic work and degrees are as full of profound

significance, well calculated to lead men to higher types of manhood, as can be found in any human institution—yes, I hesitate not to say, cannot be equaled in any human organized body. There are many claimants for our young men in America, many systems of knighthood, so-called, pleading for their services; but as a Christian minister, and standing in one of the leading pulpits of the nation, I give it as my deliberate judgment—for pure evangelical knighthood none can take rank with the Ancient and Illustrious Order of the Knights of Malta.

BENEVOLENT AND PROTECTIVE ORDER OF ELKS

Historical.—This charitable and benevolent society, largely but not entirely made up of actors, was founded by Charles Algernon S. Vivian, an Englishman and an actor, but in the city of New York, in 1866, beginning in a social club of actors, who secured a club-room in Fourteenth Street, and afterwards in the Bowery, where especially they might meet socially and have refreshments and lunch, particularly on Sunday, their day of rest, when many public houses were closed to business.

As the society showed itself more than a mere convivial club, they desired a distinctive and American name, and noticing a fine moose head in Barnum's old museum in New York, they chose it as their emblem, and the name Elks for their Order, as Buffon describes the *Cervus Alces* as "fleet of foot, and timorous of doing wrong, avoiding all combat except in fighting for the female and in defense of the young and helpless and weak." Later, correcting their natural history, they took the elk head (*Cervus Canadensis*) for their emblem.

Their design was to make it one of the leading brotherhoods not founded on political or financial considerations.

Their rules allow only one lodge of Elks in a city, and this restriction works well practically. Subordinate lodges have been organized in about three hundred American cities, and are under a governing body called the Supreme Lodge. The members in 1898 numbered about 35,000, and besides a large number of actors included members from all the leading walks of business and professional life. The order is distinguished for its charity, which is perhaps not less extended in that it is not their professed object of association, but is "inoffensive, untraced, and unsuspected."

The Grand Lodge held an immense gathering in Baltimore, Md., in July, 1903, when it was reported that the delegates and their friends in the city numbered 30,000.

The annual reports of Grand Secretary George A. Reynolds and Grand Treasurer Samuel A. Needs were read at the business meeting of the Grand Lodge. They contain a comprehensive review of the work of the Order during the past year and of its present condition. These show that eighty-one new lodges were organized during the year, with a membership of 27,594, making the total membership of the Order of Elks 153,722 at the present time. This is the largest increase in the history of the Order.

Pennsylvania leads with 13,250 members, Ohio is second with 12,447, Michigan third with 9,992, New York fourth with 9,443, and Indiana fifth with 8,478. During the past year \$47,000 was expended in the purchase of a home for aged Elks, and over \$10,000 was expended for flood sufferers in Kansas, Missouri, and Oregon. The general treasury has now on hand \$49,000 cash.

Appended to the report are exhaustive financial and statistical tables. By these it is shown that during the year 1294 members of the Order in good standing died, 3445 were stricken from the rolls for non-payment of dues, and 190 suspended or expelled.

The amount of money expended during the year for charity was \$189,616.19. The amount of money on hand March 31, 1902, was \$1,009,879, and from March 31, 1902, to March 31, 1903, the total amount received was \$2,925,553.18. The total amount expended during the year was \$2,756,365.57.

DEDICATION ADDRESS

BY HON. ANDREW JACKSON MONTAGUE.*

It is difficult to give expression of welcome to so notable an assemblage, for the mission of your presence works the silent rapture of hospitality. As distant as may be your homes, and as varied as may be your occupations, still you come in response to a common purpose—charity, that radiant virtue of humanity.

But if the people of any State can welcome the people of other States of the Union, Virginia can appropriately do so. Indeed, it is not far wide of the fact to assert that many of you here present are either her children or the descendants of her children, and if not, that you come from lands which have been either given by her to the common Union, or have been acquired for the common Union, by the mind and hand of her statesmen and

* Governor of Virginia, at the dedication of the Elks' National Home, at Bedford City, Va., May 21, 1903.

warriors. And it is fitting that you have come back, so to speak, to this old State and to this historic county, amid these beautiful surroundings and under the shadows of these everlasting hills to exemplify virtues by deeds.

The professions and practices of men must measure the standards of civilization. It is idle to profess charity, justice, brotherly love, and fidelity, if no deeds come forth as the flower of our faith. In establishing this home for needy and deserving men we avouch the work for the word, the fruit for the faith. For this home is not a dead monument, but a living memorial of the teachings of this great order. We should not be just if we did not do unto others as we would have them do unto us. We should not be faithful to that charity which is the strong arm of love if we did not out of our abundance give to those in want and sorrow.

Coming, as we do to-day, from all parts of our great Republic, representing an order that extends from the Atlantic seaboard away to the islands of the Pacific, we find it difficult to repress the realization of the greatness of our country and the union and patriotism of our people. This is an American home, upon Virginia's soil, and under Virginia's skies. Her people sympathize with the undertaking, and her laws will safeguard this philanthropic trust. All of which bespeaks "an indissoluble Union of indestructible States," which should live in charity and justice, and should grow to an undreamed of power in walking the paths of peace.

PART II

BENEFICIARY AND FRATERNAL
ORDERS



INTRODUCTORY

THE NATIONAL FRATERNAL CONGRESS

ADDRESSES ON THE ADVANTAGES OF FRATERNAL BENEFICIARY SOCIETIES

THIS is an annual convention of fraternal beneficiary organizations in the United States. It was formed at the suggestion of a resolution adopted by the Supreme Lodge of the Ancient Order of United Workmen in their session at Minneapolis, Minn., in June, 1886. This resolution was as follows:

Resolved, That the incoming Supreme Master Workman be authorized to appoint, upon the basis hereinafter stated, a committee, who shall also act as delegates on the part of the Supreme Lodge, to bring about a meeting and permanent organization of representatives of fraternal beneficiary societies; that such committee invite other beneficiary societies to unite in such an association; that representation in such association for the first meeting to be one delegate for the first 40,000 beneficiary members, or part thereof, or any organization taking part, and one delegate for each 40,000 members, or fractional part thereof, in excess of 20,000; and that such committee have power to arrange further details to secure the perfect organization and perpetuation of such an association of representatives."

Such a committee was appointed and called a preliminary meeting of representatives of various fraternal beneficiary societies to be held in Washington, D. C., November 16, 1886.

The committee set forth the objects of the convention as follows:

“The widely extended influence and vast pecuniary interests connected with and represented by the great beneficiary societies of the present time render them a most important and interesting feature of social development in this country. There are a large number (not less than fifty) of those societies, each having a considerable membership, carrying on a purely fraternal beneficiary business in the United States, and among these are not included any merely speculative or non-fraternal co-operative concerns. Their methods are, in a very great degree, the same, and their interests are based on principles which are identical. It is confidently believed that the formation of a national body will prove of great advantage to every organization represented. The co-operative plan of insurance as carried on by our societies has not wholly laid aside the character of an experiment, and the fundamental principles upon which their future depends have never been fully proven or even investigated. It would be as unreasonable to expect a successful importing merchant to carry on business in ignorance of foreign and domestic markets, the rate of exchange, etc., as to expect our great fraternities to achieve the highest, and especially a continued, success, knowing nothing of the rules which govern admissions, lapses, death-rates, and other questions relating to such organizations. These ideas are, of course, not new to you who have had much experience in the work of fraternities, and it is, of course, evident to you that the in-

vestigation of these principles can best be conducted through co-operation, and that their efficiency and value are increased in proportion as the study is made common to all. There are many other results which an association of these societies may accomplish and which may be productive of good, not the least of which is that a 'fraternity of fraternities' will be formed and the fraternal character of an organization will be more firmly fixed.

"The following subjects are suggested as those which would be of the utmost interest, although the field of discussion may profitably be extended: First, the laws relating to co-operative association and the necessity of further legislation in aid of fraternal societies and the securing of uniform laws; second, the discussion of means by which more perfect medical examinations may be secured, etc.; and third, the general principles necessary to the successful carrying on of fraternal co-operative societies. Representatives of non-fraternal assessment associations are not eligible to membership."

The convention was held according to this invitation, and besides the Ancient Order of United Workmen, in which the call originated, representatives were present from fifteen of the best known fraternal beneficiary societies, representing a membership of over 500,000, and with outstanding life benefits amounting to \$1,200,000,000.

The meeting took the name of the National Fraternal Congress, and adopted as its objects:

"The permanently uniting of all legitimate fraternal benefit societies for purposes of mutual information, benefit, and protection." It resolved upon a basis of representation, and declared that "no fraternal society, order, or association shall be entitled to representation

in this congress unless the said society, order, or association works under a ritual, holds regular lodge or similar meetings, and pays endowment moneys to the beneficiaries of its deceased members."

It resolved upon annual meetings "on the third Tuesday of November, at such place as may be selected," and such meetings have been held with increasing representation and interest.

In 1896 forty-three Fraternities were represented at the Tenth Annual Congress, which was held at Louisville, Ky., in a three-days' meeting. They represented an aggregate membership of 1,587,859, and had paid out during the year for life benefits the sum of \$28,034,855, and since organization the sum of \$231,043,180, and had benefit certificates in force to the amount of \$3,026,545,042. Their net increase of membership during the year had been 165,544.

The Congress of 1902 was attended by representatives of sixty societies, with an aggregate beneficial membership of 3,672,120, of whom 661,739 had been received during the last year, with a net increase of membership of 314,313. The outstanding certificates amounted to \$5,642,443,256.78, and the annual distribution of benefits was more than \$52,500,000.

WHOLESOME COUNSELS

BY THE COMMITTEE ON STATISTICS AND ON THE GOOD OF
THE ORDERS TO THE NATIONAL FRATERNAL CONGRESS,
DETROIT, MICH., AUGUST, 1901.

THE record clearly demonstrates that those institutions which are most truly "of the people," and in which the

voice and influence of the membership is most potent, are the ones that have the largest following and that are making the greatest progress, even though at times they may appear to be advancing along unsafe lines, and therefore only inviting future trouble.

The past year has also presented further evidence of the fact, often stated in these reports as well as in other papers read before this body, that proper plans, a safe financial basis, and good management are as essential to the success and perpetuity of a Fraternal Beneficiary Order as to a bank, a mercantile house, or a railroad corporation, and that the absence of these will prove as fatal to the one as to the other. It would be unreasonable to expect any other result, hence the occasional failure or the re-organization of an Order that has been a member of this Congress does not now create any great commotion, or disturb to any great extent the confidence of our members. There is always a good and sufficient reason for such conditions, easily and readily ascertained. Thus far every Order that has met with reverses has been able to trace them either to the timidity of leaders or to the lack of knowledge, and hence timely appreciation of their own situation on the part of the membership.

The system, as a whole, has been a great success, but failures we have had, failures we will have. What line of business is immune to failure? When one of our great banking institutions, depositories of the savings of the people, fails, and the people lose their accumulations of years, it does not affect the banking business generally. People do not, on that account, lose faith in banks. They know that such failures are the result of bad management and not the fault of the system itself, and are governed accordingly. So do all fair-minded and intelligent people now look upon the failure or re-organization of a

Fraternal Beneficiary Order, and even at the worst, when such an Order absolutely fails, it is only a small part of its members who really lose—those who, by reason of age or physical infirmity, may be unable to secure protection elsewhere. They have lost no money. They have had value received, and more too, for all they have paid. In fact, where failure has resulted, it has been in every case because the Order gave more than it should have given for what it received. Such a course can only result in disaster.

Let it be said to the credit of the men and women who have managed the Fraternal Beneficiary Orders thus far, that so far as the simple administration of the affairs of their respective Orders is concerned, as provided in the laws, they have proven themselves worthy and well qualified, and with the record of thirty-three years of this work before us we can say, in simple justice to them, there have been but very few found who were unfaithful to their trust, who were dishonest or criminal in their management. Their mistakes have been rather the outgrowth of their enthusiasm, their lack of knowledge of the science of fraternal protection, and a full appreciation of the fact that probable receipts must equal probable liabilities.

Most of those who are to-day charged with the responsibilities of management of these Orders are fully alive to the importance and need of good and sound business methods, and, not content to know these things themselves, they are boldly and fearlessly proclaiming these facts to their members. They are becoming, as they should be, leaders as well as managers, and it is the firm conviction of your committee that the future stability, utility, and perpetuity of these Orders rests now, more than ever before, in the hands of these leaders and managers.

They have the power and should assume the duty of educating their members in relation to these great and most important questions. Realizing the power in their hands, the sacred trust committed to their care, the confidence reposed in their fidelity to every duty, while we are appalled with the magnitude of their responsibility, we look forward with a faith born of our confidence in their honesty of purpose to the day when no finger of doubt will be pointed at the soundness of any recognized Fraternal Beneficiary Order—when their financial strength will be as great as their work is now conceded to be beneficent and commendable. When that day comes, as come it will, it will be through the influence, the courage, the patience, and the persistence of these noble men and women, the managers of this great movement. In the establishment of this work upon a safe, equitable, and enduring basis, as similar work is now established in Great Britain, they will have done a great work to their own glory and the lasting advantage of mankind.

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The Orders here represented paid for management expenses last year \$4,628,581, or at the rate of \$1.05 per \$1000 of the average protection in force. On a *per capita* basis it cost \$1.71. This is an increase of eight cents per \$1000 and 13 cents *per capita* over that of 1899, and indicates the tendency to greater expense of management incident to, if not made absolutely necessary by, competition, which the Orders must now meet. We do not refer to the competition of life insurance companies, that now amounts to little or nothing, but rather to the competition of our sister Orders; and when it is understood that there were admitted to the Fraternal Beneficiary Orders of America last year nearly 700,000 new members, it will be understood that there must

have been fierce competition, such as might almost be called "a mad rush for new business."

Where will it end? To what pass will it bring us? The fixed charges for salaries, rent, clerk hire, etc., show a considerable decrease *per capita* as well as per \$1000 of protection in force. Where, then, does the increase arise? Wholly in connection with the field work, the procuring of new business. Only a few years ago nearly every Order represented in the Congress collected something in the way of a membership fee from new members, and these fees helped to defray field work expenses, and then nearly all our deputies worked on a commission basis, but this is now all changed. It is the exception to find a "field worker" on a commission basis alone, while there is scarcely a pretense any longer on the part of many of the Orders of collecting any membership fee, and those that do try to collect it are always ready and apparently willing to "meet all competition."

In this connection it has come to the notice of your committee that this competition has not been simply fierce generally, but in some cases very unfair, because of the fact that some of the Orders use a certain number of the assessments first paid by new members, the number varying in different Orders, for the purpose of compensating their deputies who secure the new members. In this way they are able, apparently, to do away with all membership fees, and yet the new member is paying such fee, only in installments. The unfairness arises from the fact that the new member doesn't know this, and that even the old members do not understand it thoroughly. We do not believe the practice a good one or one that should have the approval of this Congress. We believe that one member should pay on the same basis as another toward defraying management expenses, whether

it be on a *per capita* tax, expense basis, or that of a percentage of assessments, and that whatever he must pay for his membership at the outset should be kept distinct from all contributions for the benefit funds; that a different rule is not only unfair in competition, but deceptive and dangerous in practice.

While it is true that expense of management, as a whole, is increasing among these Orders, it still remains a fact that they furnish protection at vastly less expense than any other system known, and that the increase in such expense is not so great with them as with the life insurance companies. Our business as a whole is carried on with less expense than any other similar business in this country.

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This fact should be impressed upon the minds of our members at all times, each member should be made fully acquainted with the fact that the laws as they existed at the time his membership began and which then formed a part of his contract, both written and oral, were made by the membership and that they can only be changed by the membership, acting through their duly constituted agents or representatives, and that all such changes are as binding upon him, as much a part of his contract, as though he had personally consented thereto. Herein is the very essence and virtue of "representative form of government," which Orders affiliated with this Congress must possess. When the members are fairly and fully instructed on this point we will experience much less trouble in making needed changes in our laws which increase their annual contributions.

We must also get away from the notion that "cheapness" is the main consideration to be sought. While it will and should always be the aim of these Orders to

furnish protection without unnecessary cost, and with as little expense as may be consistent with security and stability, yet we are unwise and shortsighted, to say the least, when we trifle with or neglect to be governed by the well-known laws of mortality and sound and conservative business management in the conduct of the affairs committed to our trust.

In England the best of the fraternal societies collect more for death and sickness benefits than do the business organizations.

The High Chief Ranger of the Ancient Order of Foresters, at the meeting of the High Court in 1899, thus voiced the sentiment in Britain concerning "cheapness":

"The word 'cheapness' should never find place in the lexicon of any friendly society; those societies that pretend to provide benefits at charges less than our own and other societies with similar tables are creating difficulties for themselves and misleading those whom they invite to become members. I am led to make these observations because I know it is said in some quarters that there is trouble experienced in obtaining new members owing to the enforcement of the tables prepared for us by Mr. Nieson, the eminent actuary, and based by him on our own sickness and mortality experience. I would impress upon you the fact that those are the lowest tables that can be used with safety; and I think it ought to be generally known that we are determined not to have our Order associated with any shoddy or risky methods of finance."

The protection furnished by the Fraternal Societies is so complete that it is beyond and above any other, and its permanency and security should not be jeopardized by cheapness. *The Ancient Order of Foresters and the*

Manchester Unity are not "*cheap societies*," and yet they are the largest in the world. They attract and hold members by the complete protection granted in the social, fraternal, and business aspects.

Such should be the policy of the Orders here affiliated. The interests committed to their care are too great, too sacred, and come too near to the very citadel of American citizenship, involving as they do the protection of so many American homes, to permit of any other consideration, and your committee is of the opinion that every Order represented here is in full sympathy with such a policy, even though we may not all think alike as to the best methods to be pursued. We all want to see the substantial and permanent growth of the system, and we want to feel when we are closing our account with these Orders, as individual members, that the seeds we helped to plant have not only taken root and grown to such proportions that we and our loved ones have received some measure of their protection, but that they are destined to become as giant oaks of the forest, rearing their lofty heads high in the air, defying the storms and blasts that beat against them, and spreading their ample folds of gentlest, surest, and completest protection over millions of homes yet to be. As such will these Orders be worthy of the high purpose for which they were established.

FRATERNITY—THE LATEST MORAL FORCE

AN ADDRESS

BY WALLACE THAYER, ESQ., OF BUFFALO, N. Y.

I AM ignorant of the whole vast science of insurance and fraternity organizations. I can only view from afar those magnificent structures which the brain and the conscience of this age have erected for the benefit of mankind. I cannot estimate the genius which has planned this work, nor the architectural skill with which it has been molded. I can only view it as one of the forces for good which are transforming the spirit of the age. I can only look upon mutual benefit societies as separate bands in that great army which, unlike the crusaders of old, is bending its way, not toward the sepulcher of Christ, but toward His Holy Spirit.

Was it Carlyle who said of us that we were a nation of shopkeepers? Whoever said it, was it not until lately true, or did it not seem so, that the American could not look outside of or beyond the rim of the dollar?—that all the higher qualities in life—love of country, love of home, love of humanity—were prostituted to money getting? Was it not true until lately that each one of us regarded our fellow human beings as mere obstructions and competitors on our path of progress upward, to be hurled aside—we to pass onward, leaving them to perish?

What have been the forces that have led us to feel differently on the great moral and spiritual problems that confront mankind, that we no longer feel the brother, whom we meet in business, or who steps across our path, as an enemy to be hurled aside, but as a friend and fellow soldier, whose hand we are to grasp, and with

whom we are to form, shoulder to shoulder, in the common struggle against evil, against the forces of nature, and in the common advance toward the throne of God?

The first great transformation of society in America, the first great force to turn men from money getting to the profounder facts of life, was undoubtedly our late Civil War. In the poetry and in the martial music which accompanied that mighty conflict a new spirit arose. When men voluntarily left the workshop and the plow, the store and the office, the fireside and the home—kissed, for the last time, those who were dearer than life itself, and amid tears and the prayers of their loved ones marched forth to do and to die for their country—to save their homes, and to save their nation—then the first exalting influence was felt.

If we were to enumerate the forces which have lifted men upward, so that we are no longer that nation of shopkeepers, we shall have next to consider the church and religion. Be we disbelievers, sectarians, or skeptics, we cannot but appreciate that the worship of and the communion with the Supreme Being is the most exalting and the most ethical force known in human society. We cannot but know that the moral influence of the church, from the magnificent peal of the great organ to the tender notes of the youngest child lisping its simple melody; from the prayer, the ceremony, even the decoration—the whole atmosphere of the church—goes out to ennoble and elevate mankind.

What is the next force that has lifted men upward? Shall we not say the home, the common love of the family, that most sacred of all human relations—parent and child, husband and wife? She whom you worshiped from afar, emblazoned in the romance of courtship, now brought to your own home, the ministerer to your wants, the solacer

of your spirit, your helpmate and support, the mother of your children—her influence is no less sacred than the influence of the church. And the children, those little flowers blossoming in this garden and growing to full bloom, nursed and attended by you, bursting into blossom and reaching maturity under your eye, to enter the new generation as you have reared and nourished them, certainly these two—wife and children—for they give the spirit to the home, these two are the next influences for good.

But have we counted all? Have we yet transformed man from the shopkeeper to the man walking in the Spirit of Christ? Nay, there must be something that binds men together in business and in society, that transforms them, as they jostle against each other in the fierce conflict of competitive life, from the demoralized mob striking at each other, seizing the crumbs of life from each other's mouths, to this army, this new crusade, stepping heavenward.

I count our brotherhoods as this power. These organizations, the lodges, the brotherhoods of mankind, are the last great forces which have changed our people, and which are changing our people from time-servers into God-servers. When men in fierce conflict after the goods of this world, a conflict barbarous and selfish, leave off struggling for a few hours in a week or a month, and join together in the lodge, for the common good, each to give something for the benefit of the other, or the whole, then man has ceased to live for himself alone and recognizes his brotherhood with his fellow and the common Father of us all.

What a beautiful thought it is, too, that these great unions have sprung from the common people, are not handed down from some beneficent despot, nor given to

us by the aristocracy of thought, but are the creatures of our own Christ-like impulses? The common people gather together in their lodges, in their brotherhoods of any kind, to serve one another, and in serving one another to serve themselves. This is 1776 projected into 1896. This is the New Democracy. This is the last step in that evolution which began with the Declaration of Independence; which developed through the dismal struggle of the French Revolution; which found voice in the revolutions which have agitated Europe for the last hundred years, and which finally finds peaceful expression in these voluntary unions.

Among these unions can I rank any as high as the mutual benefit society? That society, whose object is not alone the betterment of trade—the improvement of wages—although those objects would be high, but whose motive is wholly and solely to relieve the burdens of mankind? That society which is organized solely to lift up the brother who has fallen; to give aid to him who is in distress; to watch by the sick bed of him who lies low; to cherish and to give comfort to those whom he has left; to pay the last sad tribute to him who has gone beyond, and to give bountifully to the widow and the children that the departed brother has left behind?

How different is this Christ-like organism from the cold, lifeless, barren institution of common insurance—that creature, selfish in its organization, coldly legal and cruelly technical in its administration, self-profiting, and soulless in its treatment of its members! How different from such an institution is our beloved Alma Mater, forever extending the helping hand, voluntarily; always relieving the distressed; entering the home as a beloved presence; standing by the grave in tears, over the loved one fallen; opening the hand in generosity, and in love,

for the bereaved mother or father, wife or child, giving as it is able to give?

We shall not be technical in the conduct of our Order; we shall not take advantage of those low, legal quibbles too commonly the helpers of selfish institutions. Our policy shall be broad and liberal—Christ-like in charity—God-like in justice. It shall be the moral law, and not the civil law, that shall govern us.

Yet we fully recognize at this late day, after a generation of experience received from other organizations that have gone before, that this edifice, beautiful and inspiring as it is, with its great spire pointing heavenward, and the broad shelter of its roof shielding the brotherhood below—that this, like every other architectural triumph, must be built upon scientific principles. What we plead for is that the science shall be a philosophy broad as the philosophy of love; not a bundle of arbitrary rules to cheat and pauperize. We have, in erecting this edifice, consulted the engineer and the architect; it is secured by all the safeguards, the props, and the supports which the science of finance and banking have provided. And thus founded, thus erected, our spire points heavenward, toward a higher humanity. This spire lifts us all upward, and that tabernacle—our home, our lodge—where we clasp our brother by the hand, and from which we go forth to give to our brother in distress, this new church, this last and noblest influence, leading mankind heavenward, this we adore, and of this I delight to speak.

FRATERNAL LIFE INSURANCE

A SERMON

BY M. A. MATTHEWS, D. D., SEATTLE, WASH.

II. Kings xx. i: "Set thine house in order."

IN presenting to you the question of insurance, it becomes necessary to lay down three propositions, or unfold to you a condition, the remedy, and the result. First, we are in a lamentable condition. This condition is a stubborn fact, presenting itself to every intelligent brain. It is not the creation of a pessimistic mind. The stubborn fact confronts the optimist and the pessimist alike, and the part of wisdom is to comprehend it and apply an adequate remedy.

The condition is one of extravagance, recklessness, and carelessness. This is the most extravagant, reckless, and careless age of the world, in one sense of the word. It costs you more to live to-day than ever before. The combined forces are demanding all that a man possesses and all that a man is.

This is the age of uncertainties. The wealthy man of to-day is the pauper of to-morrow, because of the rapidly changing circumstances. The heat and passion in which business is conducted preclude meditation, consideration, and deliberation; and with electric rapidity the man makes his money, the man spends his money, the man rises, and the man falls. The social demands upon the man require of him and require of his family an extraordinary expenditure of money. The disposition on the part of the people to keep up with each other is bankrupting thousands and thousands of men. The commercial and political condi-

tion of the country, with the social and domestic extravagances of the hour, is making slaves of men, the degree and character of which have never been equaled. Every move, every muscle, and every part of the man is tensioned to the last possible extent. These tensioned cords are snapped every day, and the fortunes of men are being wrecked, the social structure is being undermined, families and children are being left paupers and pensioners upon the public bounty of a cold, phlegmatic, uncharitable world. These are stubborn facts, confronting each and every man who studies the condition of things. These things being true, the question that agitates the honest man is—How can I provide for my family, provide against encroachments upon their bounty and their future safety? He spends his time laboring for them. But little can be made and saved by any one man to-day. Men by honest labor make very little and save very little. The iniquitous and infamous trusts of the country are robbing them of their honest labor. Labor itself is cornered; the things that labor must consume are cornered. The real net income on any labor and on any enterprise and on any legitimate output of money is so small that it is almost impossible for a man to accumulate much and leave to his children a competency. Investments are insecure, they are unsafe. Bonds depreciate, real estate fluctuates, banks collapse, and building and loan associations are consummate thieves. Where can a man put his money, even if it were possible for him to make it, so it will be handed down, uninterrupted and untrammelled, to his dependent children?

I present to you this thought: I believe the remedy is to be found in a safe insurance policy. The brainy business man of the country, the wealthiest man of the land, side by side with the prudent, careful, honest toiler, have

each and all arrived at the conclusion that the safest investment and provision for their wives and children is a well-protected insurance policy. They are taking out these policies—policies that cannot be attached by law; policies that cannot be affected by the changing conditions; policies that cannot be stained by politics; policies free, pure, heaven's blessings and earth's benedictions, handed direct to the orphaned children and to the widowed wife. The statements in my first proposition being true, it then becomes a man's *duty* to provide for his family. In fact no man has a right to take unto himself a wife unless he can see that in the natural course of events he can provide for her beyond her wants and suffering. No man has the right to bring into this world a child and lay it in the lap of the State and demand that the Sheriff become its nurse, the jail its nursery, and the public treasury its benefactor. No man has a right to bring into this world a child unless he has made an honest provision for its support, its deportment, and its education. In the course of business events it may be impossible for him to absolutely secure to that child all the comforts and blessings he would like to bestow upon it, but it is possible for him to insure his life, and thereby secure to his wife comfort and happiness. It is possible for him to insure his life and make absolutely safe the comfort and protection of his dependent children. An insurance policy is a bridge across this yawning chasm of extravagance, recklessness, carelessness, and uncertainty. It becomes an honest man's duty to bridge this chasm in order that his dependent wife and suffering children may cross it in security and peace.

Again, I call your attention to fraternal insurance. I believe in it. I believe in anything that will righteously draw men together and teach the great idea of brother-

hood, humanity, helpfulness, and divine kindness. I believe in old-line insurance. I have policies in the best old-line companies. So I have policies in several fraternal orders; and I took policies in fraternal insurance because they teach the idea of brotherhood, of friendship, of charity, of confidence, of kindness, and love; of personal, hand-to-hand contact with a man in his sufferings and in his sorrows. I am in these fraternal insurance orders and many other fraternal orders because they bring to my personal attention and lay upon my personal heart the woes, sorrows, and pains of the individual man, the individual woman, the individual child. They preserve the identity of the individual, and the suffering of the individual becomes the specific object to which the love, friendship, and brotherliness of every man in the order are directed. When you pay a policy in a fraternal order, each and every member of that fraternal order shares the sorrow and participates in the relief rendered. I would like to help every suffering man, woman, and child in the world, and if I could bring each into the influence of these God-blessed orders I would do it. If I could go in every home where the table is bare, the hearthstone cold, and the room bleak and uncomfortable, and put upon the table the common covering, and on it a substantial meal, and in the fire-place warmth and cheer, and in that family room the music, love, and domestic comfort necessary, I would be the happiest man in the world. I would rather be able to do that for suffering humanity than to be Emperor of all the empires of the world.

Therefore, I will become a member of these orders, and as an infinitesimal part of these great organizations, through my contribution month after month, I will go into these bleak and uncomfortable homes, leave in each

the sustenance and protection which an insurance policy from the hands of friendship, brotherly love, and kindness can bestow.

DON'T FORGET THOSE WHO GAVE US FRATERNITY

FROM AN ADDRESS

BY W. L. MORGAN, BOSTON, MASS.

WHEN the history of Fraternity is written the most praise, honor, and blessings ought to be given to those hardy pioneers who blazed the first trails when the idea was young. They knew what hardships were, but with courage and persistence which knew not defeat they advanced, compelling the people to accept what they had to offer by demonstrating its true worth.

They were the advance guard of the true brotherhood of man; the forerunners of generations yet unborn who were to reap the reward of their labors. If they were farseeing they must have felt that they were helping to lay the foundation of that which must become a blessing to every home, whose influence, once felt, none can bear to be separated from.

Fraternity is a magnet which attracts because of its equality, mercy, helpfulness, and charity; the more we know about it the greater our praise. Its influence is of such a nature we cannot resist the slightest opportunity to proclaim its virtues. It is the same kind and quality that causes the dweller by the sea to long for the sound of its waters if he wanders far from them, or the man born and reared within the shadows of the mountain

ranges who returns to them again and again, lured thither by some mysterious influence he cannot overcome—to him the hills are dear; they hold memories which time cannot efface.

To us who know by close acquaintance the benevolence, tenderness, and readiness of which fraternity is the exponent and how it has been the means of keeping homes intact, giving to widows and orphans the means which they so greatly need, causing countless prayers to go up from homes it has brightened, it is small wonder that we give praise to those who gave birth to the idea, who nourished and watched it through its infancy, saw it grow stronger and stronger each succeeding year, until it reached its majority, when it was able to grapple successfully with any who might strive to check its progress in its magnificent and glorious march upward and onward, scattering deeds of kindness, offering a helping hand, giving assistance to its living members, making better citizens, opening pathways of plenty, clothing and educating children, making the last years of some aged father or mother comfortable—last, but pre-eminently not least, bringing together its members twice a month in harmonious meetings, where business, social features, and entertainments vie with refreshments and cigars in proving to the members, if not to the world, that we don't have to die to win.

We deem it but just and right that one day each year should be given up to the celebration or glorification of those who made possible Fraternity. Regardless of orders, let all join hands, engage a suitable meeting place, name the committee whose duties it would be to carry out this yearly event. It matters not to what order one belongs; the same spirit prompted you to become a worshiper at the shrine of Fraternity. Such gatherings

would tend to weld more closely the bonds of love, mercy, equality, and charity and demonstrate to the world the magnitude of Fraternity. The expense would not be large, ten cents a member would cover the entire cost, and who would complain at that price, when the pleasure and honor of actual participation in the event would be assured, and the reward of seeing our beloved organization honored by being paraded before the readers of the public press? We know the good deeds performed by Fraternity; let the world know about them, that it may better understand and appreciate them. What nobler acts, or greater eradication of suffering, can one find than those which Fraternity accomplishes?

— In addressing the meeting of the National Fraternal Press Association recently in Washington, D. C., President Roosevelt said: "In working out the problems that confront our nation we must depend wholly upon the sentiments which actuate and pervade your Fraternities, namely, the brotherhood of man and the sacredness of American home life. The Fraternal societies represented by your association are, in my opinion, one of the greatest powers for good government and the protection of the home that we have in this country. This government will endure just so long as we protect the great interests represented in your orders."

The Temple of Fraternity which is to be erected at the Louisiana Purchase Exposition at St. Louis, Mo., is the first in the history of the world, and it would be a proud moment in the lives of those who gave Fraternity to the world could their eyes behold the word "Fraternity" in letters of gold above the doors of pearl of this temple.

Since the beginning of practical Fraternalism in the country thirty years ago there have been \$515,000,000 distributed to beneficiaries, and the good work goes on

at the rate of one million dollars per week; its membership numbers over six millions, and about twenty-four million beneficiaries are represented. This stands out in bold relief as compared with any business proposition which has ever been presented to the people; the magnitude of their transactions is a surprise to the members themselves and the wonder of the business world.

And what has made possible this grand demonstration? First, those good and true men who conceived the idea of Fraternity and had the courage to offer the same to a public who was skeptical about its success; second, the members, without whose steady and consistent though relatively infinitesimal contributions to the W. and O. B. Fund the former could not well have succeeded; third, the members who have without remuneration worked to extend the sheltering arms of the organization to which they belonged, never tiring or losing a single opportunity to proclaim the virtues of Fraternity at all times and under every circumstance. Their endeavors have been crowned with success, and the shielding arms of a beloved and honored Fraternity have been afforded to many a home that would have never felt its help but for those appreciative members who are proud to wear a button which demonstrates to the world their affiliation with some fraternal order.

The happiness and contentment which go hand in hand with such orders cannot be estimated by mere dollars and cents, but only by true brotherly love and the ready sacrifice which is ever apparent. Show us an active member of a fraternal order and we will show you an unselfish, self-sacrificing, home-loving husband and father, an honor to the commonwealth in which he lives—a man we are proud to extend our hand to and call brother.

FRATERNAL SOCIETIES

THEIR ORIGIN AND HISTORY

BY B. J. KLINE.

THE origin and history of fraternal beneficial societies is an interesting study.

Whether Germany or Rome is their birthplace, or whether either is solely, is doubtful.

Some authorities think they originated in slightly different forms, independently of foreign influence, nearly or about the same time in both countries. In Germany and the Netherlands they were called guilds, while in southern Europe they were known as confraternities or *collegia*.

These early societies seem to have exercised some functions not strictly pertaining to the modern ideas of a brotherhood and mutual protection. The maintenance of a brotherhood for protection and mutual assistance was a feature in both countries, but only one of the objects for which they were maintained. For a time at least they seem also to have been entitled in northern Europe to representation in governmental affairs, becoming later the Saxon hundreds. At first, in both countries, they seem also to have partaken somewhat of the nature of the trades unions of our times. Each calling, trade, or occupation had its guilds, whose members seem to have resided in a particular part of the towns; thus the soap-makers in the particular section or ward, and the salt-makers in some other, and thus each city was divided into many settlements of kindred callings.

The early Germans formed associations for mutual

protection against accidents by fire, water, and other misadventures, as well as for social purposes.

In Italy and Gaul many of these associations were formed for good fellowship, some for religious purposes and others to provide for burial, but the most important were formed for trades and manufacturers. In Rome the *collegia* were mostly composed of the poorer classes, but in the provinces of Italy wealthy tradesmen and nobles were members.

Each guild or confraternity chose its own officers, made its own internal laws, and discussed matters of common interest and paid contributions to a common fund, and at the foundation of all lay social equality. The German guild and the Roman confraternity were much alike, and it is claimed for them that not only are they the pioneers of fraternalism combined with mutual protection, but that in them we find the original of many institutions of the middle ages and later times.

Generally, each of the guilds maintained its hospital and herberg, or call house, where its public documents were preserved. Each society was presided over by a deken elected by the members, but usually this official was not a member. Each guild had its own tribunal, from whose decision there was no appeal.

By the fourteenth century these societies had become so numerous that 52 were maintained at Bruges and 59 at Ghent. The guild houses are said to have been much like our modern club houses, where social equality is the standard of admission.

The careful reader will note much in these early lodges like our modern institutions of that name. It is true that they are dissimilar in many things, just as the society of the present time is in many things unlike the first of the modern distinctly fraternal beneficial societies.

The Saxons first introduced these societies into England, where in early times, before the Reformation, they became quite numerous as social guilds. In the county of Norfolk it is said there were 900. Subsequently in England they came to be known as friendly societies, and usually, without further investigation, these English societies are declared the original of our modern fraternals. In England these early friendly societies have changed form, first giving sick, funeral, and disability benefits, and later death benefits.

Two of these English societies are quite or over 200 years of age, while there are over 80 others formed before the beginning of the nineteenth century, ranging in age from about 100 years to 150. One of these English societies has a membership of over 900,000, or more than three times as many as the Maccabees, while another has a membership of over half a million. In England there are 10,755 of these societies, with a membership of over 7,000,000. The average cost there is \$10 per year per \$1000 of benefits. Among the leading English societies are the Defoe Benefit, the Hand in Hand, the Mutual Brothers of London, the Charitable Society, the Equitable, Amicable, and others. *Royal Arcanum Bulletin.*

FRATERNITY AND CHRISTIANITY

VARIOUS causes contributed to the decline of chivalry in the old world, but the germ and bud of true chivalry was destined to be transmitted to the western civilization and blossom out into numerous fraternal organizations. Just as Christianity gave to the world an ideal manhood which it was to strive to realize, so does the true chivalry

hold up an ideal to which men are to conform their lives. Men have never perfectly realized either the ideal Christianity or that of chivalry; but the influence which these two ideals have had in shaping and giving character to the lives of men cannot be estimated. The enthusiasm and effort awakened for their realization have produced a new type of manhood which we indicate by the phrase, "a knightly and Christian character." True chivalry and Christianity are inseparable. The fraternal societies of America are the flowers of noblest chivalry; they are based upon the principles of protection, friendship, and charity. The true knight does not go where men are carving monuments of marble to perpetuate names which will not live in our ungrateful memories. The knight does not go to the dwellings of the rich; he does not go to the palaces of the kings, or hover around the halls of merriment and pleasure. The true knight goes to the poor and helpless. He goes to the widow and relieves her of her woe. He goes to the orphan and speaks words of comfort. He protects the defenseless and raises up the fallen.

Wherever there is poverty, wretchedness, woe, sorrow, or despair, there are numerous opportunities for doing good and showering benedictions upon our fellow men. The fraternal societies of America reach multitudes that the church, as such, would never reach.

These are true kings and queens, heroes and heroines, who, folding a pall of tenderest memory over the faces of their own lost hopes and perished loves, go with unfaltering courage to battle with the future, to strengthen the weak, to comfort the weary, to hang sweet pictures of faith and trust in the silent galleries of sunless lives, and to point the desolate, whose paths wind ever among the shadows and over rocks where never the green moss

grows, to the golden heights of the hereafter, where the palms of victory wave.

All honor to the fraternal societies, and may they yet gather more fragrant blossoms from the dew-bathed meadows of social life to spread their aroma along the toil-worn road of life.

The cornerstone of most fraternal societies is charity, that golden link which unites earth with heaven. Charity is the quintessence of philanthropy, the brightest star in the Christian diadem. It is an impartial mirror set in the frame of love, resting on equity and justice. It is the foundation and capstone of all Christian graces; without it our religion is a body without a soul; our humanity a mere iceberg on the ocean of time.

Exchange.

FRATERNAL INSURANCE

THE plan of insurance and protection originated centuries ago—in fact, the first organizations, whatever they might call them, were formed for mutual protection in business, social, political, and religious circles. It rested with the people in the last few hundred years to inaugurate and maintain associations and fraternal orders for protection of their loved ones in case of death. The success of these organizations is verified by history until to-day there are thousands of such organizations distributing money for the protection of home and loved ones, and the good done cannot be estimated. It is the duty of everyone upon whom the future of a family depends to carry protection for them in case of death that they might have means to protect them and make them independent of friends, charitable institutions, or poor-

houses. I know of nothing greater, more sublime, than the love of parents for their children. I have stood beside the grave and witnessed the last sad rites paid to loved ones, and have seen weeping children, and the poor loving wife with tear-stained face when she turned from that spot to the home probably mortgaged, and thought of the creditors with whom she would have to deal in so short a time, and I cannot think of words to express the sorrow, despair, and heartache that all this would cause; yet if that husband and father had held a certificate in a good fraternal Order how different the result. Though turning from the grave with all the sorrow that is possible under such conditions, there would be a ray of hope, of thankfulness on the part of the lonely wife and mother when on returning to her home she could feel that money would be paid her to lift the mortgage, and with economy keep her and her children from want. I think if the incident above, which has often occurred, could be placed before the husband and father when full of energy, health, and happiness, and knowing the uncertainties of life, he would not hesitate to take out a certificate, and thereby know that should he die his family would have the protection they rightfully deserve. When he leads the blushing bride to the altar and takes the holy vows that forever make them one he takes upon himself the obligations which can only be met by one thing in life, and that is insurance. My religion may be at fault or I may be very enthusiastic in regard to the rights and duties of man, yet I think that The Grand Architect of the Universe would say to that brother: You have protected your family, you have fulfilled all the rights and duties to your family, your work is well done.

L. S. M. in the Pathfinder.

FRATERNALISM

THE noblest traits of character and the loftiest sentiments of the human heart have at times been the objects of the most biting ridicule. Is it any wonder that people who are destitute of fraternal feeling should see in this sentiment nothing which would have a tendency to arouse in them a feeling of respect?

But after all the cruelty, after all the ingratitude, after all the deceit and falsehood, after all the bitterness to be found in the world, there is a place in men's hearts for fraternity, there is a tender belief in fraternalism. Suffering brings out the latent goodness of the heart sometimes, and a knowledge of the suffering of others brings into play many of the noblest passions, and sets in action the divine principles of brotherhood.

There is never any ridicule but there is reverence to offset it. There is no bitterness that has not its counterpart of sweetness. As there exists contempt, so is there respect; as deceit, treachery, envy, ingratitude, and all the brood of evil passions have infested the hearts and colored the actions of men all along the pathway of our race from the beginning to the present time, so, too, have there been honesty, loyalty, generous liberality, the deepest and most abiding gratitude, and all the nobler passions of man.

Let us not for a moment think that our brother, whoever he be, is inherently bad. Let us each one turn upon ourselves the most searching light, and thus try to detect the remaining unworthy passions, so that by finding them we may expel them. When we turn such light upon any of our fellows let us by that light endeavor to find something within him to love, and not overlook every worthy

possession in our search for whatever of bad may be found in him. The fact is that we are very likely to find what we look for, and it is a wonder if the Master did not have this, also, in mind when He uttered that wonderful declaration to the effect that if we knock at the door it will be opened; if we ask, it shall be given unto us. If we seek to find only bad in our fellow men, we shall often succeed; if we earnestly endeavor to find out and discover the good in others, we are often rewarded far beyond any expectation. Let us, then, study the principles of fraternalism, and as we become more acquainted with them, let us be certain that we grow to practice them more in all our connection with our fellow-men.

Our Goat.

THE BROTHERHOOD OF MAN

THOSE passions of the human heart which tend to create heart-burnings and separation between man and man are in direct opposition to all the virtues which adorn the true man.

Those passions of the human heart which tend to create love and sympathy and the desire to help our fellow-creatures are the acme of all true manhood.

It is the first object of all fraternal orders to foster and practice the last, and to root out and overcome the first. Selfishness, envy, hatred, ingratitude! How many sorrows, how many heart-aches, how many tears, have they not occasioned! How they sour their possessor! How they shade and dwarf the real growth of the being who submits to them! Did you ever stop to think about these passions? Selfishness is the mother of Envy and Hatred. Envy scowls and frowns if another

enjoys what he has not. Hatred carries out the dark thoughts and wishes of Envy. Envy plans the crimes by the committing of which he seeks to avenge the wrongs and slights he imagines himself to have received from those about him who have been more successful through greater industry or better forethought; and Hatred, stronger and more desperate, carries out the plans and commits the crimes. But Ingratitude is even meaner than either of the others, for she will receive good gifts and rich blessings from those about her, and in return will rend and destroy the generous giver. Do you hear a member of the fraternities back-biting and abusing another member? If so, you may be sure he has not yet begun to know the meaning of the word "Fraternity." He may have taken the obligation, but not as an honest, earnest man. He may be a good member when all is well and as he would have it, but when the time comes which tries the heart and puts to test the truest and noblest attributes of our nature, he falls down and shows the world that he has an obligation the nature of which he had little if any conception.

Buckeye Workman.

CHARITY, THE KEYNOTE OF FRATERNALISM

"Soft peace it brings wherever it arrives,
It builds ever quiet—latent hope revives,
Lays the rough path of nature smooth and even,
And opens to each breast a little heaven."

CHARITY flows only from a pure heart. Its reward is not coveted. It is a principle so deeply instilled by nature that in the child's first year we see the traces of it

which later develop into greater deeds. It needs no trumpet to herald its approach, but all within its compass feels its soothing influence. Be charitable; look lightly, if possible, upon the faults of one who annoys you. Try to discern the causes leading up to these conditions, and sift therefrom the good intentions, and by constantly shedding some light upon this life you will bring it to a more expanded plane, and all unconsciously it will strengthen you as much. The face that reveals charity has character, moderation, and firmness in its every outline. It looks upon life as a broad expanse, all kinds, circumstances, and conditions necessary, yet that holy principle, charity, being the dominant spirit, neutralizes these various conditions and makes it possible to bring them to the same standard.

Are you cast down in life, disappointed in your hopes and endeavors? Don't you know of some one who has worse trials to bear than yourself? Let all that charity which has been pent up in your selfish heart go out to them, and after you have ministered to their wants, don't your own pale into utter insignificance?

If you have trials that weigh upon you go to the home of sorrow or to the hospital, where the willing hand and the charitable heart are always needed. Turn the pillow for the sick mother, cheer the aged and infirm father, or tarry at the side of the little one whose pure, young life is racked with pain, and your own sorrow has vanished.

Charity is the real law of life. It brings heaven and earth just a little closer together. It cements the life of the young to that of the old. It is a part of every nature, and this brings man in every condition of life to the realization that others are dependent upon him. Let us lend our every moment to the building up of any

method that may extend this great fraternal principle, and bring mankind into closer touch with the actual needs of his fellow-beings. *The New Light.*

FRATERNITY AND PERMANENCY

J. T. ROGERS, D. G. R. OF GA.

FRATERNITY is demonstrated in history to be the most reliable basis for every form of human institution. In fact, it is the Government, the State, the Family. It means equity, economy, and permanency. It stimulates justice, frugality, and thrift; avoids luxury, extravagance, and fraud. Its death involves the death of kindness in the heart, of integrity in the soul, the miscarriage of God's greatest mandate to man.

The oldest human institution existing is a fraternal Order—Masonry.

The oldest American institution now existing is a fraternal Order—American Odd Fellowship.

The only institutions in any country, independent of the State, that have attained the age of one hundred years are fraternal Orders.

Rt. Hon. Wm. E. Gladstone said with reference to fraternal Orders: "You go into these societies to seek your own good through the good of others. Friendly Societies have become so important and telling a feature in the Constitution of English Society in its broadest and most fundamental part, that any account of this nation, of this people, to whom we rejoice to belong, would deserve no attention as a really comprehensive account if it excluded the element of such societies."

As most of the secret beneficial Orders of America,

having profited by the experience of centuries, are founded on a far more scientific and safe foundation, there can be no doubt that they can also endure for long centuries to come, and that the millions of present membership will increase to tens of millions, that they will go forward fulfilling their missions and teaching all people the great lesson of helping themselves best by helping others most.

The membership of French societies of this type is 1,165,500.

There are ninety odd Friendly Societies reporting to the Chief Registrar of the English Parliament, each more than one hundred years old, and comprising a membership of eight millions.

The first fraternal insurance order established in this country is yet living and has a membership of four hundred thousand, and the second fraternal insurance Order established in this country is yet living.

The Royal Arcanum was the third fraternal insurance Order established in America; it has about a quarter of a million members and is growing stronger every day.

Never has there been a failure of a Fraternal Order with no limit to its membership and a reasonable limit to the benefit paid and when properly managed.

These institutions are purely benevolent. They are infused with the heart and soul of thousands of generous men. They have never wronged a human being. Their mission is to console, comfort, and relieve.

FRATERNITY

FRATERNITY is spreading over our broad land, and every city, town, village, and hamlet in every portion of our vast domain has one or more Fraternal Orders in its midst. The so-called secret society has no fears for anyone any longer. The term secret was a misnomer, applied to mystify the suspicious, and that these things are well understood, the good, honest word fraternal or beneficial has become most popular. About the only secrecy to any of the orders now are the signs, grips, initiatory work, and password, and these are necessarily secret in order to protect the membership from outside impostors, and to recognize each other in moments of need, when traveling, or in danger. So, after all, what may appear to some as a terrible trespass upon American rights is indeed a protection of our American liberties and the defender of our American homes.

There is not a Fraternal Order to-day but recognizes God as the Supreme Ruler of the universe. And in our "land of the free and home of the brave" the constitution and laws of the land are the foundation principles of every order. We are taught to respect the rights of our fellows, to wrong no man, to "render unto Cæsar the things that are Cæsar's" and do unto all men as we would they should do unto us. Fraternities teach us to protect each other, to guard the good names of a member's family and loved ones, to care for the sick, bury the dead, and educate the orphan. Can anyone desire more?

The Mystic Mirror.

A PROTECTED HOME

HOME is the sweetest word in the Saxon language. It has in it the brightness of sunshine and the fragrance of flowers. It suggests love, and rest, and gladness. It calls up pictures painted imperishably on our hearts. It speaks of fatherly care, and mother's love, and wife's tenderness and devotion. The home is the safeguard of the nation.

It is a nursery where only can be grown manly men and womanly women. But into many homes there often steals a shadow of fear that darkens the sunlight and drops a bitterness into the cup of joy. It is the fear that the strong man, whose arm or brain wins the bread and creates the comfort of the family, may be smitten down by death.

The majority of fathers find it almost impossible to lay aside sufficient from the yearly income to insure the family against adversity and possible want. Life is so insecure. The vigorous of to-day may be still in death to-morrow. What, then, can lighten the gloom of the widow's shrouded heart, the grief of the fatherless? It is then that a genuine, honest life insurance society steps in and does its work of beneficence.

I tell you a man's steps are much lighter, his spirit more buoyant, as he goes out in the morning to his work if he knows, come what may, in his home lies a paper which secures his loved ones from poverty, and will bear them up until they are able to work for themselves.

Rev. Dr. Wm. Lloyd.

THE UNITED ANCIENT ORDER OF DRUIDS

Historical.—This fraternal and benevolent society takes its name and nomenclature from the history of the Druids of ancient Gaul and Britain. They were the religious guides of the people, and the chief guardians and expounders of the law. They taught the immortality and transmigration of the soul, and held yearly assemblies, in which they are said to have offered human sacrifices. Their chosen retreats were groves of oaks, and the remains of their temples are circular cromlechs and dolmens of immense stones. They attained their greatest influence in Britain shortly before the Roman invasion, during the last century before Christ. They were believed to have incited the patriotic revolt of the Britons against Roman rule, and Agricola, when Governor of Britain, cut down their sacred groves and destroyed their temples; when the Druids who escaped fled to the Island of Iona. Upon the conversion of the Britons to Christianity, Druidism became only a venerable memory and tradition. Its nomenclature and traditions form the picturesque background of the ceremonies of the modern order of fraternity and benevolence.

The modern order was formed in England in 1781, and its centennial was celebrated in America by enthusiastic meetings and addresses in a number of cities.

There have been some factional separations from the main body, which, however, has prospered, and reported in 1896 a membership of 66,000, besides 18,000 in Australia.

It was introduced into the United States about 1830, but the earliest society died out. A permanent beginning, however, was made in George Washington Lodge, No. 1, instituted in New York in 1839. The Order had reached in 1896 a total membership in the United States of 17,000, and in Germany of 2000, making a grand total of 103,000.

In the nomenclature of the Order the name *Grove* is used commonly as the name *lodge* in other orders, signifying a local body working under a regular dispensation. The higher body, which issues the dispensation, is called a Grand Grove, and different (State) Grand Groves are under the Supreme Grove, which is the head of the Order, though in full union with the Order in England, Australia, and Germany, with full power to make laws for its own government and for the government of its State, Grand, and Subordinate Groves.

The Order is a moral, social, and beneficial society. Its principles do not conflict with any of the established systems of

religion, and are perfectly compatible with the peace and welfare of the State. No oaths are administered by the Order binding its members to any creed or faction. Its object is to unite men together, irrespective of nation, tongue, or creed, for mutual protection and improvement; to assist socially and materially by timely counsel and instructive lessons; by encouragement in business, and assistance to obtain employment when in need; and to foster among its members the spirit of fraternity and good fellowship. Its well-regulated system of dues and benefits provides for the relief of the sick and destitute, the burial of the dead, and the protection of the widows and orphans of deceased members.

Members of subordinate Groves must be males of eighteen years and upwards, of sound health and character, and are elected on the proposal of members.

To promote the prosperity of the Order and cultivate the perfection of its members, Druidic Chapters have been organized. All members of the Order in good standing, who have attained the third degree, are eligible.

In order to provide women relatives an opportunity to participate in the benevolent work, Circles have been established, to which Druids in good standing and all acceptable women eighteen years of age are eligible.

The Order is firmly established in twenty-three of the United States and in England, Ireland, Scotland, Canada, Australia, and Germany.

The approximate totals of membership in 1900 are given as follows: In Great Britain and Ireland, 70,000; in the United States and Canada, 20,000; in Australia, 20,000; in Germany, 2000; a total of 112,000.

The centennial of the Order was celebrated with great enthusiasm in 1881, with interesting addresses and other exercises in Chicago, Ill.; New Orleans, La.; St. Louis, Mo.; St. Paul and Minneapolis, Minn., and other cities.

Several of these addresses we are able to give hereafter.

CENTENNIAL ORATION *

BY MOST NOBLE GRAND ARCH WM. A. SCHMITT.

Brethren and Friends: I do not lay the "flattering unction to my soul" that you have invited me, an humble brother, to be with you to-day, in connection with the

* At the Centennial Celebration, Chicago, Ill.

festivities of this centennial celebration, for any merit possessed above others; but rather attribute such invitation to the fact that I am, by the unanimous suffrage of the representatives of the Order, in National Biennial Convention assembled, at Brooklyn, N. Y., in August last, now occupying the office of greatest honor that can be bestowed by the United Ancient Order of Druids. I regret that the choice for an occupant of the position I am to fill here has not fallen upon some brother more capable of filling it with credit to himself and pleasure to you.

One scarcely realizes what is meant by the term "a century." The hundred years are filled with the growths of 36,500 days of activities which have shown, in the epoch closing for us to-day, through the upturning of empires, the upheavals of systems, the wonderful advancement of inventions, the progress of civilizations, and the readjustment and establishment of scientific principles.

Since the organization of the Druids on its present basis, in 1781, the power of steam has bowed to man's will, and has become his obedient servant; the jagged lightning has been conquered and transformed into the willing Puck "that puts a girdle round the earth in forty minutes"; but, greater and better than all, blessed humanitarian growths have been had, as illustrated in the invention of anæsthesia, by which bodily suffering is done away; the name "slave" has been blotted out from the languages, and a system of mercy has been inaugurated all over the world of civilized men.

But these great matters, that have made years of progress of the months of this century, grow, multiplied by details, so that they must be reckoned by hours as we count up the blessings which have come of such a society

as this, established for the amelioration of suffering in individual instances. The one hundred years of Druidic work, which we come to celebrate to-day, mean the kindnesses and helps in cases of personal needs and in the details of special wants. They were helps of the hours of keen distresses, and who doubts that each hour has seen someone blessing the Order for a help rendered. It means 876,000 hours and that vast number of kindnesses done and blessings invoked. But minute by minute come the kindly words spoken and the hearts made light. Our principle is for constant help and charity, and these come of a look and a word and a handshake, that need occupy only a minute. Why talk of hours? It means 52,560,000 blessings flashed out minute by minute in this hundred years, that have lighted up darkened paths and have shown obstacles to be removed.

But this view is too vast as we look out upon the whole Druidic range. It is enough for us to come to our own State; to count up the twenty-five years of humanitarian work, since in my native city the Grand Grove was organized for Illinois. On the 9th day of June we, in Quincy, are to celebrate this event, so important to the great number who have been helped in our own commonwealth. Then and there was instituted the method of endowments under a system of assessments. There came to the birth in America the opening of a means for charitable insurance for laboring men, by which thousands of widows and orphans have been saved from beggary and ruin.

So to-day we take the broad look, as we count from our last biennial report our 12,344 members, our beneficences of \$270,162.22, and our revenue of \$333,380.53, and think of the good thereby done, and to so many in the two years; to spread it not through a quarter of a century for Illinois but a century for the world.

Surely we, and our predecessors in the Order, have not lived in vain. Why, do you ask? Because the real helpfulness of life is a richer blessing than is the gain to one's self. The inventor of the telegraph or of the telephone, the discoverer of the circulation of the blood, the originator of the deaf and dumb alphabet and the sign language for mutes, and all the vast army of philanthropists who have done radical good to man, are either of them infinitely above the cloister-held monk, whose cowl keeps him from viewing the vanities of the world lest he may lose his miserable and selfish soul, that is not worth the destroying. Whittier, our Quaker poet, gives the thought, as he says, of some nobleman:

"He forgot his own soul for others,
Himself to his neighbor lending;
He sought the Lord in his suffering brothers,
And not in the clouds descending."

We meet for the contemplation of a century, and shall soon meet for the concentrated look at a quarter century of beneficence. In what? The poor have been cared for when poverty pinched. When there was no work and none was to be had; when times of panic, like those of '73, and its following years, were upon us, and the country was covered with tramps; when the supply in all departments filled the demand, and men looked into the sallow faces of their wives, and upon the wasting bodies of their hungry children, then our Order was a blessing in keeping cheeks rounded and laughing eyes bright, as it kept the wolf from the door of many a grateful brother. How well do we remember the help we rendered to our brethren of the South but a few years since—how our funds went to them in such quantity that they had more than enough to alleviate the distress caused by the dreadful scourge.

When disease came upon the husband and father, and the hollow-eyed wife and mother was sinking under her night-long vigils by the bedside, and wondered if she could long hold out, then brothers came, and bade her go to sleep and rest, for the day-watches, while they were angels of mercy at the sick bed by night. When at last—as come it so often must—death entered the house, gaunt, and cold, and relentless, and the grief-stricken wife saw her support and stay lying cold and helpless in his coffin; when she wrung her hands in despair, and wondered if she could work or even find work for the ever hungry mouths of the babies that now were hers alone; when even the form of sin thrust its face before her with lying pledges of ease, and she shuddered lest there stood in her presence a last inevitable resource; then brothers came with the rich endowment—the redemption they had promised should be added to their words of sympathy and cheer, and she and her children were saved.

Work has been found for the idle when work was to be had; strangers have been taught to forget the meaning of that word, as they have learned to pronounce it “friends”; the thoughtless have been counseled; the reckless have been restrained; the endangered have been warned; the fallen have been set again on their feet; and the discouraged and despairing have been taught a new hope.

This is the record that we are called to review to-day, in our State for the quarter century, and in the Order for one hundred years; and this is the record, which multiplied by the twenty-five or the one hundred years, must again be multiplied by the record of our membership.

Mercy! it is the soul of it. Blessing! it is the realization of it. Richness! of both! You must search through

the good it has done, and the influence for good it has set in motion, to contemplate it all. How can we count up in a celebration that which has made each moment of our life, as an Order, to shine like a glittering star, with its benefactions, in the black firmament of needs?

So I give you joy that to-day we stand face to face with a rare record of humanity; and I give you for a sentiment: "The Druid priests of the Oak Groves, supporters and shields for the vines that cling in their helplessness, and that give shade from the withering sun or the drenching rains or the destroying winds; the blessing to the fatherless and the widows, and God's representatives of love and fellowship to man."

CENTENNIAL ADDRESS *

BY HENRY A. M'GINDLEY, ESQ.

Ladies and Gentlemen: We meet to-day to celebrate the end of the first and commencement of the second century of Druidism in the United States. A century ago it was a weak plant seeking substance in a strange and unfriendly soil. To-day it is a mighty tree, deeply rooted in the hearts of the people, with branches permeating every city and district of our continent.

The century just past has wrought great changes—as much advancement and as many changes have been made as in a thousand years before. The progress in liberality and intellectual light, in charity, tolerance, and benevolence has been equally great. A century ago, if thoroughly orthodox ministers would let Sunday pass with-

* Delivered at Philadelphia.

out preaching the sweet and consoling doctrine of Calvin that hell was paved with the souls of children not a span long—roasting in eternal torment for sins they never did commit, which they never knew enough to commit—"all for the glory of God," they would say he was a heretic. If he should preach such a damnable doctrine to-day they would say he was a soulless demon, and in proof they would point to Him who wrote the sins of the woman in the sands, where their remembrance might be washed away. Since our banner of Druidism was planted on American soil, thrones have crumbled, empires have crumbled and fallen, wars have come and gone, and, above all, the old dogma, the divine right of kings to rule, has exploded, and this grand republic of fifty million souls proves to the world that an enlightened and untrammelled people are capable of self-government, and don't need a king, czar, or kaiser, even won't recognize the political principle of a third presidential term. Even as late as the present generation human slavery in all fully civilized countries has passed away, and we now in a few years even wonder that human slavery ever could have existed amongst a Christian people in any country or in any age. The spirit of freedom and progress has even reached far away to down-trodden Russia, and we look with interest for the fruits which will soon come.

The crowned heads of the Continent of Europe hold by an uncertain and troubled tenure. What has brought about this great progress? Interchange of thought and a charitable consideration for the rights of others. Some may ask, "Will this progress continue?" Yes, because revolutions never go backwards. It will continue till the last bubble of ignorance and superstition has been probed and exploded. It will go forward till oppression in all its forms has been overthrown—till vice in all its forms

and human misery has been removed as far as lies in human power.

Now, what has brought about this interchange of thought between man and man? This investigation of facts before hidden under the mist of superstition or cloaked over and warded off by the threat and pains of treason? What formed the nucleus of this great progress? It was formed in the lodge room.

The Order of Druids had existed for centuries, and its origin is clouded in the haze of the far past. Other and similar societies existed contemporaneously, and exercised like and liberal influences.

Here in the lodge room they all meet on an equality. The prince and the peasant, the rich and the poor—here they meet on the broad platform of charity and benevolence—for mutual benefit, for mutual advancement and improvement. The Order of Druids, like all ancient orders, was at first crude and imperfect, but time has burned off the dross and broken off the rough corners. Contact of thought with thought has caused investigation, and falsity has fallen before the light of truth. Superstition and fraud on the ignorance of others has been dispelled under the burning rays of a generally diffused intelligence, and the cultivation of the human principles of benevolence and charity to all mankind without regard to sect, creed, race, or color, and mutual assistance to a worthy brother, his widow, and orphan.

I shall not enter into the statistics of the relative strength of the Order of Druids in this city or elsewhere. Suffice to say, we are one of the strongest Orders in the world, and our banners are planted under the continuous circuit of the sun. We own a magnificent temple at Ninth and Market Streets, and one in South St. Louis, which are proud monuments of our strength and zeal.

The fifty thousand dollars we pay out annually in this city alone to brothers in sickness and distress, to their widows and orphans, show the stuff we are made of and what we are doing for the people. We all can see about us the advantage of societies and mutual benefit associations. Man is a social being; he is a dependent being—he depends on his fellow-man for mutual assistance, and the purpose of these organizations is to furnish mutual aid. Experience only too fully shows that these societies are the only avenues through which they can be dispensed to all. To my brother Druids I would say: “Remain true to the tenets of our Order, as your older brothers have done who have gone in the way before you—lend a helping hand to your brother over the rugged and stormy pathway of life. Through vast oceans of bloodshed and bigoted persecution to the peaceful haven of civilization they are still marching onward hand in hand toward that beacon-light, yet distant in the future, where contentions, wars, and bloodshed cease, and where the bond that binds us is made of the bands of brotherly love, benevolence, and charity to all mankind.”

“The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. 'Tis twice blessed—
It blesses him that gives and him that takes.
'Tis mightiest of the mighty.”

ORATION

BY HON. CHAS. F. BUCK, NEW ORLEANS.

WHATEVER man does, or whatever he undertakes to do, is worthy of note or commemoration only in so far as it may leave the sign-manual of his deeds impressed on the edifice of civilization.

Life is a grand epic, of which mankind is the hero; the elevation and development of man, the design; individual beings, the actors, voluntary and involuntary, working out this design. The episodes are varied and innumerable, but linked like logical necessities in natural sequence into the common destiny—towards a unity continuous and indestructible, which blossoms perpetually and intuitively in the field of man's consciousness—the unity of moral development—of ultimate perfection.

In the theory no one doubts that this perfection is within our reach. The conception of it is vivid and distinct in our souls, and the capacity of comprehension implies the faculty of attainment.

But it is an "ideal unattained"; perhaps forever unattainable. We long for it, but it seems ever at an impossible distance. In the midst of the trials, the temptations, the fortunes, or the calamities of life, our soul yearns for the fulfillment of the promise which hope whispers to it—the promise of that contentment and peace which must be the lot of the perfect man. History is the constant struggle of man to attain whatever is possible; it is the constant development of our race; the record of the life of mankind. Written volumes report the deeds and achievements of men; the deeds of mankind cannot be told. **They stand confirmed in results. The civilization of the**

present age is a product, the factors of which must be sought in the generations of sixty centuries. All helped to bring about the result; no one so insignificant but he contributed something towards it.

The common historian exalts the heroes of epochs. I would not detract from the glory of their achievements—but it has been justly said, they did not make history—history made them. At the back of the few whose names stand for the time in which they lived, there moved the spontaneous and restless power of a public opinion or a public sentiment which they seem to direct, but of which they were themselves the accidental creatures. Without a Marius and Sylla there would have been no Pompey and Cæsar; without a Tiberius Grachus there would have been no Marius or Sylla. Sylla proscribed and assassinated the “Commoners”; Marius avenged their wrongs by the slaughter of the Patricians. What these two commenced in the Forum and the Comitia, Cæsar and Pompey brought to an end on the plains of Pharsalia. A Napoleon would have been an impossibility in the reign of Louis XIV.

But you may ask, where is the application of all this? What has the U. A. O. D. to do with the battle of Pharsalia or the Empire of Bonaparte? With these, directly, nothing—but with the current of history which leads mankind as well through the fruits and blossoms of the fields of peace as through the trials of blood and battle, to a higher development—everything.

“In the tides of Being—in actions’ storm” the earth-spirit, working through the restless soul of man, weaves at “Time’s humming loom the garment of life which the Deity wears”—Infinity and Perfection. Not one of us but holds and directs some thread which is woven into this garment. So you, though your

names may not shine on "pictured page"—every one, individually—but more by the influence of your organization help to make history. Not that history which dazzles for the moment by the record of some heroic deed, but that which gradually and imperceptibly civilizes and exalts mankind; that which builds its monuments in our moral being and brings us nearer to the attainment of the "ideal" which I cannot describe, but which the heart feels; that history which is made not by records of conquests, and "broil, and battle," but which proceeds from our moral and intellectual consciousness, which teaches us how whatever is good, and pure, and elevating will survive that which is evil and debasing; how truth and virtue, planted in our hearts, made living and creative by contact and sympathy with our fellow-men, are the civilizers which must bring peace and happiness to mankind—the looms on which must be wrought to completion the garment of Divinity. Is your ritual senseless ceremony, and your symbols, your words, your tokens idle playthings? No! they teach the presence of an ever-living truth; they are laid in the depths of human sympathy and love; they are the rich ground out of which blooms a broad intelligence which abjures all distinctions on the altar of a common humanity. This is the law which you set yourselves, the morality you teach, the philosophy you illustrate. On this high ground you stand, and on it you exalt yourselves by cultivating those faculties of moral and mental beauty which we conceive in the ideal of the perfect being.

We need not go back to the traditions which tell of the Druids in the forests of semi-barbarous Germany and Gaul; or in the mountains of Wales and the rocks of Cornwall. From these modern Druidism, as reorganized one hundred years ago to-day, borrowed only its

outward form and method of symbolic expression. The Druid of History, in his sphere, was a great and noble character; but he was possible only in a dark and primitive age. The Bards, the Vates, and Priests of ancient Druidism, meeting in rocky caverns, gathering the mistletoe amid imposing ceremony of reverential awe and superstition, performing mystic rites and incantations around the base of the "sacred oak," could not exist in civilized society. They were a self-constituted caste of prophets, priests, and law-makers, which organized state policy would not tolerate. Nor would it inquire into their worthiness and merits; they might be learned and wise educators of youth, and teachers of morality; judges and law-makers to whom were referred the quarrels and disputes of men; they might be unselfish, self-sacrificing, pure, devoted to the exclusion of worldly objects, to their abstract and spiritual aspirations which might be called their religion; austere and self-denying to the verge of sublimity—but they had one fault, or virtue, perhaps; but, fault or virtue, it was the rock on which they split. They knew and recognized no superior power on earth to themselves. The very law and essence of their being was their independence; their freedom from all legal or political obligation to the State or community in which they lived, and their undisputed supremacy as a privileged and irresponsible priest-craft. Such a power could not exist where Roman arms prevailed. The two could not be brought into harmony. The Cæsars triumphed; the Druids were exterminated. The Celtic tribes in the north of Gaul and the south of Britain remained for several centuries under the sway of Druidic tradition and belief, but the Bards and Prophets of Druidism had sunk into the dead past from which there is no revival, and soon nothing was left to tell posterity of

them except some broken remnants of monumental stone. Modern organization of Druidism has founded on the strict ethics of the historic Druid a system of moral teachings designed to cultivate and bring to action the nobler traits of human character. Obedience to law, respect to constituted authority; fraternity, the logical offspring of equality; benevolence and charity; moderation in power,—in submission, patience; love of virtue, abhorrence of vice; “Unity, Peace, and Concord,” motto of your labor and your purpose—these are some of the strong outlines which give worth, and power, and beauty to your Order.

Through these you not only honor and ennoble yourselves, but you exert that influence for good, for peace, and order on your fellow-men which makes families happy and nations prosperous.

There never was a time in the history of the world when greater responsibility rested on individual man than now. Need I task your patience by instituting comparisons between the past and the present? The progress of the century which is drawing to its close is a thrice-told tale. Words cannot describe—superlatives cannot exaggerate it; but we feel it, we are of it, we live in it.

It behooves us to be well on guard. Man is a restless agitator—there is a normal state for him, but he is rarely satisfied in it. From time to time ill-humors accumulate, and the blood begins to stir, anon it ferments and then boils into the frenzy of passion which blinds the judgment and overleaps the barriers of reason and justice. Then are great crimes committed, forsooth, in the name of humanity. We must profit by the lesson of the past, and avoid the extremities and excesses which defeat their own objects. We must understand that peace under

liberty means peace under law; that society is originally founded on voluntary restrictions of individual freedom, and its permanency rests on submission to the rules of order which the judgment and experience of mankind have established.

Thus is made the perfect citizen of the Republic. Do not consider this a digression from the subject before us. For my part, I deem those tenets and principles of your Order which define your duties and relations to the state as your highest claim to the favor and encouragement of the outside world. Not that I would disparage the teachings of love and brotherly affection, or the practice of charity and benevolence which appertain to Druidism: but these all mankind has in common with you; why, you enhance their beauty and usefulness by the effect of organized effort. But your noblest mission is to educate—to teach men freedom under law, patience under restraint; to weed out of their hearts prejudice—out of their minds superstition; to temper the violence of passion that reason may hold sway and justice be never outraged. So will the episode of which you are the actors work itself into the great plan of the Poem of Life; and, when the cycle is run, and the lost perfection is regained, you will share in the glory of the work: “This is man—again in the image of his Maker.”

ANCIENT DRUIDIC HISTORY

ADDRESS *

BY T. W. MALCOLM, P. A.

L. and G., O. of G. G. and Brothers: In the hurry of this busy life, and in the grand march of improvement, science, and learning, and of all those wonderful inventions that have made this nineteenth century notable as a progressive age, we are not apt to look back to the things of the past, but rather to look forward to the all-important events of the future.

And yet in this same hurry that characterizes the world of to-day, and in this longing to penetrate the future, we should remember that all things, no matter how insignificant or important, had at some period a beginning. Therefore it is essential at times to direct our gaze back to the past, and, comparing it with this present age, ascertain for ourselves how much progress the world has made in the years passed away.

In looking back to the past, and in tracing history from its first mention through centuries of doubt and darkness, in reading of events that occurred prior to the formation of modern kingdoms and republics, there is no subject that possesses more of interest to the student of ancient history than the history of the Ancient Druid Priesthood, a people who, coming from the East, established a religion different in many respects from the other religions of that time.

It is no easy task to procure definite information about

* Before the Druid Groves and the Public, at Market Hall, St. Paul, Minn.

the Ancient Druids. True it is, that they kept the records of other nations in writing, but in regard to their own history they had no such foresight, consequently it is a matter of gathering small items from different books of history, and trusting to such writers as Julius Cæsar, Pliny, and others of their time, that any description of their history can be given. It is this history, composed of these items, that I offer for your consideration this evening, grouped together in a presentable form as follows:

- 1st. Origin of the Ancient Druids.
- 2d. Ancient Druid groves and temples, and location of same.
- 3d. Religion—descriptive of two beliefs.
- 4th. Degrees of the Order.
- 5th. Teachers and civil judges, their order in general.
- 6th. The massacre on the Island of Mona.

The origin of the Ancient Druid Priesthood is lost in the mystery of time. That period of history comprising the two centuries before the birth of Christ seems to have been the time of Druid prosperity, although there is good reason to believe it extended back centuries previous to this time; indeed it is generally conceded that they came from Western Asia, along with the Celtic wave that overrun the country now known as Europe, and on through Germania, Gaul, Wales, Britain, Scotland, and Ireland, in all of which countries the Druids left to the succeeding generations evidence in plenty of their habitation, consisting of ruins, fossil remains, gold ornaments, etc.

Their religion being a hie-rârch-y, and the same in all the countries where they ruled, I will, for the sake of brevity, confine my remarks more especially to the countries of Gaul or France, Britain, Wales, and Ireland. These countries, in ancient times, were covered with a

heavy growth of forest, among whose trees the oak was prominent.

I will now explain to you some of the different meanings of the name Druid. For instance, in Saxon the word *Dry* signifies a magician; in Celtic, *Deru*, an oak; in Irish, *Druí*, a sacred person; and from an old Celtic compound, *de-rauyd*, meaning God-speaking, and probably the most correct one, and the Druids of old acknowledged God's supremacy.

In traveling through England, Ireland, Wales, and Scotland evidences are noticeable of Druid ruins. In England, at Stonehenge, in Wiltshire, there is found a ruin the remains of which show it to have been an extensive building when in complete repair. These ruins indicate that it originally consisted of four circles, two of which were circular, the other two oval in shape; the outer circle, when complete, consisted of thirty upright stones and was 108 feet in diameter; these stones averaged from eighteen to twenty feet in height, and of the original thirty stones only seventeen are now remaining; and those stones of which the roof was composed are no longer in place, but fallen down and broken. Of this ruin there remains but little more to be described, and that is a large, flat slab of calcareous sandstone, so hard that in contact with steel it will strike fire. This slab is supposed to have been an altar. Another ruin is found at Holywood, also of Druid origin. This ruin has a diameter of 240 feet, and of the many stones used in its construction only twelve now remain.

Among the numerous other ruins those found in the Hartz mountains, at Avebury, at Carnac, at Stennis, and at Island Magee, in Ireland, prove how popular the Druid priesthood was in those different countries.

The building of a temple or grove could not have been

such an easy undertaking as the building of some of the costly edifices of our generation, and it is curious to note how their work was accomplished. First a suitable location was found in a grove of their favorite oak trees; then a circle or oblong, but oftener a circle, was described, and the stones forming the temple put in place; these stones, about twenty feet high, three feet thick and seven feet broad, were placed at proper distances, other stones placed on top, and the whole put together, with tenons fitted to mortices.

Still another way was to select a grove of oak trees, where they grew thickly together; such a location being found, a circle was then described of the required size; on the extreme outside of this circle was a ditch completely surrounding it, showing even at that early day the care that was taken for safety. On the inside of this ditch the trees were left close together; inside of this line of trees were stones and small trees, and in the inner circle of all were placed in suitable spots very large, flat stones, which served as altars. Through this grove a stream of water passed, which was considered sacred, as was everything else in common with it.

In building their places of worship the Druids are to be commended for the plainness of their temples; no costly sites or expensive structures adorned their country, everything was practical, and twenty-one centuries shows to the world how well they builded and how substantial the buildings in which they worshiped God. Having described their temples and groves, I will now refer to their religion.

Like other religions of that time, they incorporated the sacrifice of animals with their devotions; offering them up with the usual rites and ceremonies attending the celebration of sacrifice; this sacrifice being

offered up at their festivals and grove and temple services.

In religious matters the Druids had what I will call two beliefs. One of these, the worship of the gods, that which was taught the people, was similar to the faith of some of the eastern nations, especially the Persians, with this difference, that the Druids taught it only as conditional on and representing certain ideas pertaining to the higher religion they also taught, and not, as is generally understood, as a definite creed. For instance, Mercury had a high place in their esteem as the god of arts; he, also, was essential to the traveler as a guide, and, furthermore, was a great aid in the pursuit of wealth.

Apollo also stood high in their estimation as the god who controlled disease, and perhaps they had good reason for this belief, as we are often told in this nineteenth century that, owing to certain positions of the planets, some person or persons have discovered that a certain year will be sickly or noted for good health. We certainly know that the Druids were proficient in the art of astronomy. Another favorite god was Mars, and him they called the god of war; still another was Jupiter, and to him they ascribed the celestial duty of the patronship of the inhabitants of heaven. Again we find another, but this time a goddess, viz., Minerva. She had the honor of being the patroness of education, also of manufactures, handicraft, etc., etc. To close this list of gods, I will mention a god called Bel, popularly representing the sun, and I may mention here, that among a large number of ancient nations this god, although not having always the same name, was a very high personage, some nations placing him at the head of all their other gods. Part of the number of these gods described above, although having lost their higher divinity, are yet used or known at the present

day as figures to designate certain planets well known to all astronomers. The transmigration of the soul also claimed a part in their teachings, and, believing thus, it becomes evident, and a fact which history confirms, that death had no terrors for them, and so when it approached, either in the course of nature or during war, it was welcomed, and in war the people would throw themselves on their enemies' spears with an indifference wonderful to behold.

Southey, in his history of England, writes the following regarding this belief: "The Druids believed that the soul began to exist in the lowest grade of animal life and proceeded through all the gradations of animal life until it reached the human frame; this being necessary that it might collect during its progress the properties and powers of such a life; this low state was evil, but sin could not be there because there was no choice; therefore death was always the passage to a higher life; but when the soul reached its human form, it possessed the knowledge of good and evil, for man is born to make his choice between them, is also born to experience change and suffering, these being conditions of humanity. The soul becomes responsible for its behavior; if evil is chosen it returns after death to an inferior grade of animal life, in proportion to the debasement it had reduced itself to; but if good was chosen it passed to a state it could not fall from, and when death occurred evil had power no longer; but the soul had happiness to all eternity." The following creed seems to have been provided for the people: First, to worship the gods; second, to do no evil; third, to behave courageously. Now these minor gods, this belief in the transmigration of the soul, this creed, and also their sacrifices, seem, when this matter has received due thought, to have been the offshoot of the old eastern re-

ligion, common among them, through centuries unknown to our history, and that a higher and a better one was taking its place.

The second belief of the Druids was their worship of one true God, and this is called by historians their pure faith. It is a grand and noble thought for us Druids of to-day to remember that even at that early day the supremacy of God was taught, that the true belief of the Ancient Druids was their belief in one God almighty, the architect of the heavens above, the creator of the world below, the one God of all gods, the ruler of the whole universe. It is noticeable in history that the word Pagan is often applied to their religion, and while they had undoubtedly superstitious rites, yet at the present day, with the help of civilization around us, we yet find superstition and Pagan ideas, where we would naturally look for ideas in keeping with the spirit of the times.

It is plainer, perhaps, to us, who know more of their history than the world in general, that this belief was so, and were it not true, Druidism would not boast of its large membership of to-day. The Druids also believed in a future state of rewards and punishments, according to the good or bad deeds done in the body here, and also believed in the immortality of the soul.

The Druids incorporated with their religion several festivals, these festivals almost always commemorating some important event transpiring at a certain season. One of these festivals occurred on the 10th of March, at the time of planting the seed, celebrated, no doubt, to induce a good harvest; another festival, called the Tauric festival, was celebrated when, according to the astronomers, the sun entered Taurus; another occurred when the harvest was gathered in, about October 31,

showing that they were profoundly thankful for the blessings attending a bountiful harvest.

The most important of all their festivals was the one celebrated by them at the commencement of the new year, which occurred about the first week in May, and was accompanied by solemn services, formal sacrifices, and ended in enjoyment.

This festival commenced as soon as the Druid astronomers ascertained a certain position of the moon. This done, the priests and followers, also the people, went forth to look for a plant, highly in favor with them, named the mistletoe. This plant, or, more properly speaking, parasite, for it has no roots, is indigenous to the colder climate of England, and is found growing to the oak, pear, and apple trees. That, however, which grows on the oak tree was the only one the Druids sought after, and when found all was then ready for the festival. The Arch Druid priest ascended to where the plant was, and, cutting it from the oak with a golden knife, let it drop into a white cloth or napkin, held ready by two priests in attendance wearing white robes; this done the priests immediately offered up as a sacrifice two white bulls who had been previously tied to the tree by their horns.

As soon as this sacrifice was ended the people dispersed and spent the balance of the day in rejoicings. The question may be asked why so much ceremony was used in procuring such a plant. The answer is that this same mistletoe possessed great medicinal properties, especially when gathered at a certain time. In connection with this, I will also state that many other plants and herbs, having known medicinal qualities, were also gathered by the Druids, who were physicians as well as priests; and in reading history it is often noticeable how in the centuries that came, after the Druids had passed away, the Chris-

tian priests combined both religion and medicine together. The more solemn sacrifices and services of the Druids were conducted and celebrated in secret, in their temples and groves. These had separate entrances and were guarded by Druids of inferior degree. These kept a close and constant watch, and admitted only those who could show a certain gold chain. This chain had to be of pure metal, because it served to show their absolute dependence on the Deity, whose guardian care they invoked over their temples and groves.

Only the priests of highest degree officiated in the groves and temples. These carried a wand in their hands, wore a chaplet of oak leaves on their heads, wore long robes of white, and adorned their necks and arms with chains and bracelets of solid gold. It was also customary to wear the hair short and beard long. The head priest also wore a white surplice during service.

Just what the exact number of degrees the priesthood had, public history does not define to a certainty, there being sometimes two classes of teachers to a degree, both classes having equal rank, yet different work to do. The degrees, therefore, may be classed as follows: First degree, called Druids; second, Eubates or Ovates; third, Bardi or Bards degree; to this degree one was added called Saronidea—this name, from the Greek, means Oak. The members of the first degree were those who, having been initiated, had years of study before them before entering on those higher duties that pertained to the degrees that were to follow; studies that were to show them all that was useful in the Order, that was to open up to them the mysteries of the past, to unfold to their gaze science in a most advanced stage, and to finally draw the curtain of secrecy aside and show to them all that was noble, grand, and beautiful in the Order.

The second degree, called the Eubate degree or Ovates, was composed of priests versed in the sciences, of which, in particular, one branch, that of astronomy, claimed much of their attention. Consulting the moon, sun, and planets, they became well versed in this science, and foretold eclipses and events that were to come with ease, and not only did all this, but also fixed the number of days in the year at 354. In making their computations they consulted the moon first, and, in consequence, invariably counted the night first and day afterward.

The third degree, called the Bards, was one of the most important, as with its other branch it supplied bards, teachers, and judges. The Bards filled an important and prominent part in Ancient Druidism, their minds being stored with the history of past generations, their hands familiar with the chrotta or harp of that time; they were both historians, poets, and musicians; of their own history they were perfectly familiar, and keeping records of other nations, they were consequently well posted in their history also; as poets and Bards they represented the very best talent of their profession; their poetry and music, woven together into tales and stories, at once interesting and instructive; their voices rising loud and clear, in description of some great battle fought and won, or sinking into a low, mournful cadence, as their thoughts, taking the form of words, recalled the death of some renowned personage or brother Bard, who, living at some momentous period of their history, had by valiant deeds or great wisdom rendered important services that had made his name endeared to the whole Order.

The Bards were extremely jealous of their Grove retreats, and would tolerate only those who, by initiation, had received the right to be among them.

The other branch of this degree were the teachers and

civil judges of the people. As teachers they became most popular, yearly adding to the number of the young men who came to be instructed by them—young men whose fathers held important positions in the government of the country, and other young men from among the people at large.

These youths, sometimes taught in caves, and again in the Groves, to complete a full course of study, had to devote at least twenty years of their life, and learn over 20,000 verses, all of which had to be learned by word of mouth.

This course of study embraced astronomy, geometry, natural philosophy, politics, geography, and the mysteries of the Druid Order. The benefit of this course of study will be apparent from the fact that those who passed through it enjoyed many privileges, among which, I may mention, exemption from all taxation, both of peace or war.

This class also furnished the judges of the country, before whom all cases were tried, and whose decisions were final; the person or persons disobeying them being liable to excommunication, and debarred the privilege of attending the sacrifices, the next punishment to death.

During the latter part of the century preceding the birth of Christ there existed in society two honorable classes, viz., the Druids and Equites, the first having charge of the government, the latter had charge of the military.

The head place of the Druidic government in Britain and the adjoining isles was on the Island of Mona, now known in history as Anglesea. This island belonged to Wales, and was separated from the mainland by the Meni straits. The head place of the Druidic government in Gaul was in the territory of the Carnutes, now known

as Orleans, in France. At both these places there was held each year a court, at which all cases were tried, decrees asked for and taken into consideration, and where the college of Druids elected yearly the Arch Druid for the succeeding year. Among the Ancient Druids it was not uncommon to find princes of the royal blood—one of these was called the Adeun Prince—and in Ireland the Order ranked next to royalty; the royal family of that time, according to custom, wearing on their robes seven colors, the Druids six, lords five, military four, and the common people one. In all their sacrifices, festivals, and services it is noticeable that the Druids used the oak leaf. Indeed, this tree was the one particular tree they loved, and they had the idea that God loved this tree and regarded it above all others; therefore it became their symbol, and certainly, their selection was good. Their Order, like this tree, taking root in a strange country, had grown, even as the oak sapling had done, and had become strong and vigorous. This tree, then, sustained to them a close relationship—on it grew the all-important mistletoe. Groves of these trees surrounded their temples; its leaves and branches sheltered them by day and night; its age, as it stood in its mighty strength before their eyes, was a reminder of the years of their Order. On its qualities the teachers expounded, and on its sanctity the Bards in poetic language and eloquent tones exhorted the people.

Well might the Priests and Bards be proud of their Order, well might they look over the history of centuries passed away, and compare it with the most stately tree they could find; in God's own work of nature, what piece of architecture, designed by hand of man, even though it was Solomon's Temple, could match in beauty of design, and perfect finish, the handiwork of God? Here in the

forest, with the golden sunlight above, with nature in its most beautiful colors all around them, the Druids acknowledged the power of God by the reverence they paid to Him through his own works.

The Druid Order of old had much to commend in it. Contrary to the many nations who loved war, it sought to establish peace and brotherly love; by the power of knowledge it raised itself to almost unlimited power in the several countries which it inhabited; it could by its authority prevent armies from fighting, and no doubt in many instances did so; it was popular with the people because it sought to advance their interests; it established a course of education, and taught many useful branches of knowledge; it stood forth as the arbiter of right and wrong, and in its courts of equity rendered decisions according to the known laws of that period; it sought to advance science by encouragement to study its different branches and made great progress in this same study.

Its Bards were famous for a high conception of the arts of music and poetry. It taught a pure religion, and which, in contrast to the religion of Rome, was different in every known particular, and more especially so, when it is to be remembered that while Druidism taught morality and justice, brotherly love and kindness, the Romans taught a religion of the passions calculated in its effect to lower the standard of human nature.

History now brings us to the final ending of the Order as a united body.

About fifty-five years before Christ the Romans, having been victorious in almost all of their campaigns, reached Britain. Here, after years of bloodshed, they conquered the Britons, and thus, there being two parties, and, as is the case where two powerful parties meet, one had to give way to the other. Both of these parties, I have said,

were powerful—the Romans in arms and well-trained soldiers, the Druids in a powerful religion and the devoted adherence of the people. It was not to be expected that these two parties could agree in any particular, their manners and customs being so very different; and so the Romans finally decided that the Druids and all pertaining to them should cease to have an existence. In accordance with this, the Roman Emperor, about fifty years after the birth of Christ, issued an edict forbidding the Druid priesthood to practice their rites and ceremonies, and, as might have been expected, and probably as the Romans had calculated on, this produced an outbreak that finally culminated in the massacre of thousands of people, including both Britons and Druids.

The scene of this massacre was on the Island of Mona, already alluded to as the place where the Arch Druid priest of Britain, Wales, and Ireland had his residence. Paulinas, a Roman general, some years after the edict of the Emperor forbidding the Druid worship, marched his soldiers to the shore opposite to Mona's isle. Here procuring trees which he caused to be made into rafts, he crossed with all his soldiers and landed on the island. Here gathered together were great numbers of the Britons, including many women and children, and it is related of the Roman soldiers that at first they refused to advance, but being urged to do so, like soldiers, obeyed, and the slaughter commenced. It is a matter of history that no resistance was made by either Druids or Britons, and it is not necessary for me to linger longer on a scene that added no additional glory to the arms of Rome; a scene, also, that showed how the Ancient Druids could die as martyrs to their faith.

The triumph of the Romans was complete—the sun that had risen in the morning on this beautiful island and

shone on everything fair and pure set at night on a scene of bloodshed and death.

Ancient Druidism as a united body no longer had an existence; its Priests, Bards, Teachers, all were swept away, and Rome was satisfied. What remnants of the Order remained in other places had an existence, as near as can be ascertained, until about the seventh century.

Such in brief is the ancient history of our Order. Looking into it closely, and taking into consideration the superstitions of the times at that early age of the world's history, we especially of the Order, from an intimate knowledge of its secret history, find in it much that is beautiful, grand, and ennobling, and are satisfied to accept it as a foundation on which to build the superstructure of modern Druidism.

In beginning this paper I directed your attention back to ancient history. Let me now, at its close, ask you to retrace your steps from the historic island of Anglesea, and go with me to the old city of London, England, where in 1781, in the King's Arms Tavern or Hotel, the cornerstone of modern Druidism may be said to have been laid, and where I now leave you in Unity, Peace, and Concord.

After music by the band, Dr. Chas. Griswold was introduced, and delivered an interesting address on Modern Druidism.

The speaker alluded to the importance of the subject; about the first successful grove in the United States was organized in 1839; there are now 125,000 members in the Order. Pure Druidism had a peculiar claim on the morality of society.

It taught immortality of the soul and the belief in God; the body of man was the symbolism of Druidism. The speaker adverted to the propriety of secret societies; he said there was a necessity for secret organizations, they

were a portion of the divine plan ; there have been secret conclaves in all times, among all nations, and in all places. Man was so constituted that he could not exist as a hermit.

The uniform craving for secret organizations is the best proof of their divine origin.

THE CENTENNIAL ANNIVERSARY OF THE
UNITED ANCIENT ORDER OF DRUIDS.

IDEAS ripen to deeds like the seed to fruit. Hurle, the philanthropist, but very little thought that when he urged the good people of England to unite and to form societies for their own elevation and that of their countrymen, that a hundred years afterwards thousands of men would, in grateful remembrance of his efforts, assemble all over the universe to celebrate the anniversary, the centenary of the formation of a society of which he had become the founder, a society known as the Order of the Druids, which in the year 1781 held its first meeting in King's Arms Tavern, in Poland street, in the city of London.

The aim of these noble men, who joined Hurle in the great work of cultivating fraternal love, enlightening the masses of men yet wandering in darkness, establishing good will amongst all the children of men, was crowned with success, the annals and the records testifying to the extraordinary amount of good and charitable acts performed by the lodges or groves, as well as by the individual members thereof. And if we take the name of the word Druids to its proper origin, it could not be otherwise, for already amongst the Celtic races they performed the services of priests, later on the old Germans called them *druthin*, masters, or lords, although it is asserted that the word Druid is said to be derived from the word *deru*, an oak, from the Hebrew *derussim* or *drussim*, contemplaters, or from the Irish *dru* or *draui*, a sacred person.

If we, however, agree with Pierre de Chiniac, a French abbé, who wrote on the nature and dogmas of the Gallic religion, who refers to the old Celtic compound *de-rouyd*,

from De, God, and rouyd, speaking, a participle of the verb rouyddim, to speak, we come as near to the source as possible, for the Druids were those who spoke for or of God, hence were either prophets or theologians, men who devoted their lives to charity, and in that capacity served humanity under manifold circumstances and positions, not only as priests, but also as physicians, law-givers, judges, masters of songs and of music, and of all that was ennobling the mind. As the Druids did not allow their tenets or history to be committed to writing, our knowledge of their peculiarities is certainly very limited and their origin as an institution as little clear as the etymology of the name.

It was agreed by some that the Druidical and Persian religions were identical, by others that the Druids were immediate offshoots and descendants of a tribe of Brahmins, still others were inclined to refer them to the Zoroastrian Magi, others deducing the word from the Saxon dry, a magician, but it is generally conceded that they were of eastern origin, judging from their analogous belief and practices, characteristic of the Orientals. At the time of, before, and after Christ, they inhabited chiefly Gaul and the island of Britain, Wales, Ireland, and the island of Mona. Their characteristics consisted in the adoration of one Supreme Being, in the belief of the immortality of the soul, a future state of rewards and punishments, taking the form of a species of metempsychosis, in the use of circular temples open at the top, in the worship of fire as the emblem of the sun, in the celebration of the Taurii festival (when the sun entered Taurus). They, however, admitted also inferior deities, such as Belen, Hesus, Taram, often sacrificing human bodies on the altar with the carcasses of beasts. They professed to reform morals, to secure peace, and to

encourage goodness, "connecting therewith, however, pernicious superstitions."

Their instructions were conveyed orally by means of verses, requiring a novitiate of twenty years before they could be well committed to memory. Inasmuch as they composed the year by lunations, they must have had some knowledge of the movements of the heavenly bodies. Relics found in Ireland are thought to be astronomical instruments, designed to show the phases of the moon. They attributed a mystic sacred character to the plants, to the mistletoe in particular. An antidote to all poisons, and a cure for all diseases, they saw in the perpetual verdure of this plant an emblem of eternal life, or in its appearance during winter, when all the rest of nature was sterile and dead, the independent life of Deity.

The samolus, or marsh wort, the helago, or hedge hyssop, the vervain, were regarded as powerful prophylactics and remedies, not only in respect to physical diseases, but also to the dark workings of evil. They were carried as charms, as well as amber beads, which they manufactured for warriors in battle and which are still found in their tombs.

Their ceremonies—those which they celebrated in the depths of the oak forests, or of secluded caves—are known to us only through the vaguest traditions, and in the stupendous but dilapidated stone monuments which strew the surface of France and Britain. They had their bards, poets, their vates, diviners or revealers of the future, their priests or druids proper, teachers, and judges, presided over by an arch-druid, whose authority was supreme. Affiliated to these three orders, without sharing their prerogatives, were prophetesses or sorceresses, who had a powerful influence over the fears of the people.

The Gallic mariner often went to consult them amid the reefs of the Armorican coast. "At night," says a historian, "when the tempest raged as he skirted the savage promontory, he fancied that he heard strange cries and shouts and wild melodies mingling with the wails of the wind, and the eternal moan of the waves. On the summit of the misty crags he saw red phantoms gliding with streaming hair and burning torches whose flashes were like lightning." These were the druidesses weaving their mystic charms, healing maladies, conjuring up all living forms, raising or appeasing the elements, or extorting the secrets of Fate.

Their favorite resort was the island of Sena, where the nine Senes dwelt, and the nameless islet opposite the mouth of the Loire, where once every year, between sunrise and sunset, they pulled down and rebuilt the roof of their temple; but if anyone by chance let fall a particle of the sacred materials, she was torn to pieces, amid frantic dances, in which the Greeks saw the rites of their own Bacchantes, or the orgies of Samothrace.

The Druids, being priests, philosophers, physicians, teachers, soothsayers, musicians, and judges, obtained an almost absolute rule. That this rule was in many respects beneficial; that they professed and taught a higher civilization than that which had before prevailed, and that for a time they presented the only bond of unity that was possible in the barbarous and warring life of the Gauls, cannot be denied, just as little as that the inevitable results thereof—the misuse of power—degenerated into tyranny.

Julius Cæsar, who is the ancient writer, has given the clearest account of the Druids. He states that they aroused the jealousy of another order in society, the Equites, or warriors, men of martial prowess, who had taken the lead in the political conduct and constitution of

the tribes; they, as it is supposed, gradually overthrew the power of the Druids in Gaul, and it is known that when that country was subdued by the Romans, the Druidical religion gradually retired before the classic heathenism, and step by step withdrew, at first into Armorica, and then into Great Britain, where in the time of Nero it was suppressed, and afterwards in the Island of Anglesea, where it had lingered the longest and from which it was driven by the Roman troops amid a great deal of slaughter.

The only modern remains of Druidism are those immense structures of stone, those menhirs, cromlechs, dolmen, and avenues, which, as we contemplate them in the immense ruins at Stonehenge, Avebury, and Carnac, still fill us with astonishment and awe. In fact, the soil of Western and Central France, as well as that of parts of England, is strewn with these gigantic memorials, whose original uses we cannot explain, but which the imagination connects with the rites of the Druidical worship.

A new era dawned over the world. Johann Gensfleisch, known also as Gutenberg, a native of Mainz on the Rhine, invented the art of printing; other inventions followed, creating a revolution of an immense magnitude; the people became enlightened; superstition and ignorance were considered things of the past; whatever was found good and agreeable of the old customs and rites of the old generations was retained and improved; whatever was detrimental was cast off. Thus it was that in the reorganization of the Order of the Druids, one hundred years ago, all that was considered dead ballast was thrown overboard, and the great ship was launched again upon the sea with "Truth Unto the Whole World" at its mast-head and "Unity, Peace, and Concord" upon its flags.

The modern Druids soon found admirers and help-mates wherever they made port; wherever they pitched their tents they received encouragement; intelligence spread; the lessons inculcated teaching harmony, virtue, energy, moderation, and benevolence, brought rich harvest, so that, what few organizations can boast of, they have been enabled to celebrate this day the one hundredth year of a useful existence, celebrating its centenary anniversary not only in this city, but on the borders of the Hudson, the Missouri, the Rhine, the Oder, the Danube, on the frontiers of Canada and on those of Mexico, at the Atlantic slope and at the Pacific, in Old England and in New England, Australia, in France, and in the forests of Bohemia.

Thousands of men, women, and children, who have received and who are yet enjoying the benefits bestowed by the Order of Druids, join on this very day in prayer and thanksgiving, participating in a festival which does occur but once during man's existence, a centenary for which grand preparations have been made, said to be as extensive as interesting, to which invitations have been tendered to everyone who, like the members of the Order themselves, uphold the promise and lives in accordance with it—

“To be good and human.”

From the New Orleans Times.

DRUIDISM

AN ADDRESS *

BY MAYOR W. R. VAUGHN, NOBLE GRAND ARCH OF THE
UNITED ANCIENT ORDER OF DRUIDS.

Ladies and Gentlemen: Permit me to extend my most sincere thanks for this cordial greeting, both from old friends and from new.

The institution of Druidism goes back to a period almost beyond historical records. Ancient Druidic temples existed in the forests of Germany, and along the valleys and plains of England, long before the Roman legions ventured in conquered lands. Just what were the rites celebrated in Druidic Groves, no searcher amid the relics of the past has been able, with any certainty, to unfold, but we are assured that in their primitive rites the priests of Druidism and the simple but brave and heroic races amid which these rites were performed sought diligently to penetrate the mysteries of the unknown and to look upon the often rude and stern aspects of nature by which they were surrounded, up to Nature's God. They sought to find *that* which was above and beyond them, and to rise to a higher state of existence in the future that lies before each human soul. They encouraged bravery and love of country as cardinal virtues. Their priests, even their women, united with their more robust brothers in resisting the invader. The Roman found in the followers of Druidism his most determined foes. They sought also to promote union and inculcate love of country among their followers, and in all things were true patriots as well as true men.

* Delivered at Fort Madison, Iowa.

The fact that we can gather in an assemblage of this or any other kind, in this great country of ours, unmolested by any governmental espionage or inquiry, without any suspicion of the legality of our purpose or of the loyalty of our designs and intentions, is a source of intense gratification that we are protected by institutions so broad and generous as ours are. It is not untimely for us on this occasion, nor is it improper, to allude to recent events of a political character in illustration of the moderation of a popular government that depends upon an intelligent popular will for its stability, strength, and power in securing public order and civil liberty. We are assembled here to-night, at the close of a general, energetic, and in some respects embittered political conflict between parties and men, either seeking to retain supremacy or striving to attain it by the mastery of the ballot box. Such a spectacle has never before been witnessed in the history of the human race. Great Britain, the home of the ancestry of hundreds of thousands of us, from time to time, displays the grand movement of the popular will in the selection of one branch of her imperial Parliament, where several millions are voters, but where millions of others are excluded from the exercise of this great privilege of self-education. France, under the empire, exhibited a semblance of universal suffrage on two or three occasions, but it was so hedged in by imperial restraints that it was no more than a mere mockery of freedom and of aspirations for liberty. Under the republic even, limitations have been so thrown around this birthright heritage and right arm of the protection of the people, rich and poor, that its resemblance to the pattern which the great republic of the new world has set them is only a feeble copy and an imperfect transcript.

In Germany, the birthplace and origin of Druidism,

there is no such a quiet and effective display of the power of the people in their sovereign capacity as was made in the United States only a few weeks ago. Fisher Ames, one of the most eloquent statesmen of the last century, and a native of Massachusetts, when engaged in a debate, in the convention of that State called to adopt or reject the proposed national constitution, said: "We are now barely three millions of people. We must legislate now for many more millions to be born hereafter, and it is no stretch of imagination to believe that in one hundred years the republic will have fifty millions of people." It now lacks five years until the century is completed from the adoption of that instrument and its going into operation. Five millions more people are now within our borders than the prophetic vision of Fisher Ames saw less than one hundred years ago. At the last election for President, only a few weeks ago, three times as many men of full age voted as there were men, women, and children in the republic at the date of the prophecy of Fisher Ames. Never before, in the history of any people, were so many millions of adult persons called upon to decide who their chief ruler should be.

France, though a republic, Great Britain, Germany, nor any other of the great powers of the earth, decide for themselves, by universal suffrage, who shall wield the supreme power in the state. With us ten millions of voters left their avocations for a few hours, with no arms in their hands, with only a slip of printed paper in the grasp of each of them, and with no tumult, no disorder, with no bloodshed, and no violent revolutionary energy, by the silent dropping of the ballot, decided for themselves, and each for himself, whether or not this man or that, this eminent citizen or that, should exercise the supreme executive authority of the nation for a given

period. Party and party eagerness and zeal accompanied the sublime act, until the grand aggregate was ascertained, and the balance struck, and the result declared. When this was truthfully and positively announced to each hamlet in the republic, the men engaged in the strife of politics returned to their ordinary duties, and no smoking barricades, no streets slippery with blood, no smouldering ruins, no mangled corpses marked the pathway of the revolution. The climax was peace; the means civilization, and the order we represent forms an important part of this great structure that is able to accomplish such a profound and lasting impression upon the institutions and happiness of mankind.

All these things are not the result of mere accident. They depend upon causes that are easily discoverable, and do not depend on any particular acute intelligence for their illustration or elucidation. Had our forefathers seen with clearness the immense flood of foreign immigration that would be poured upon our shores, in the century that followed the great task of laying the foundations of the new government, they would doubtless have been amazed at the difficulties and extent of the task of assimilating in republican thought and attachment to republican institutions millions of people whose home thoughts were directed, in great part, under the shadow of monarchical influences. Civil and religious liberty has meant more with us than the free exercise of the faith of each and the freedom from tyrannical restraints as to the person of the citizen. More than in any other country under the sun our people have enjoyed the privilege of free association, whether in the precincts of the lodge of some secret or benevolent order, or in open daylight, and in the face of the whole world, with no mystic obligations or ties to confound and confuse the suspicious

and the ignorant. Government, with us, has never stepped in to interfere with any such association.

Once, in the history of the republic, popular prejudice assumed an organized hostility to institutions such as ours is, in its general structure, but the passion that was aroused by an event of considerable tragic interest soon spent its force, and popular favor, without any suspension, has, ever since, been turned to the cultivation of the broad, generous spirit of manhood and fraternity. The school and the church are doubtless great agencies in smoothing over the difficulties that every form of government encounters in dealing with its citizens. Many are prone to attribute to these the great burden of the task of meeting government more than half way, and making government of any kind possible and stable. It cannot have escaped our attention that other agencies as well have been at work, and are still at work, and are approaching the same end from different directions. It is not in the mouth of anyone to say that the known and recognized secret orders of the United States are in any way inimical to the government or dangerous, in any respect, to the stability of the republic. On the contrary, it requires no great depth of penetration to observe the general fact that they are powerful agencies in aiding and assisting rightful authority in maintaining itself, and in preserving order and national liberty. If the current of immigration of millions of persons who are not fully acquainted with the spirit of our institutions was threatening to the careless observer of facts, his or her disappointment will be happier after the reflection that the established secret orders in the United States have been potent and generous agencies in cultivating in the foreign-born citizen that attachment to our institutions that has been marked by the greatest personal sacrifices on the

battle-field and elsewhere, where patriotism makes the sternest demands upon her devotees. Our secret orders have not only performed this important and glorious task of assimilation, but as auxiliaries of the church and school, with those who breathed the free air of our common home and heritage first, they have made government easier and better, and even freer. Patriotism may be a blind devotion to our country, whether she be right or wrong, on any public measure. Patriotism that is refined with an intelligence and warmth of heart, and goes to its grand duty with a full and free conception of truth on its side, will always win the admiration of the world, whether its opinion be elevated on the highest standard of civilization, or whether the memory of the deeds of glory be almost lost amid wreck and ruin and debasement. None should have a greater admiration for Christianity than the American people, for despite all the wrongs that have been committed in its name since the death of its sublime founders, it has been a strong arm in the liberalizing civilization that has made the republic an amazing monument of human energy. None should pay higher tribute than we to the humanizing breadth and enlightenment of our public schools, despite the faults that cause them to lag in the rear of perfection. None should withhold the credit that is due to the secret orders in America for the benevolence they have cultivated, for the charity of opinion that they have inculcated, and for the fraternal attachments that they have cemented, in spite of the accidents of birth.

It is just as natural for our people to separate, in their organization of secret societies, into deviations of form and ritual, as it is for them to diverge in the organization and choice of their religious associations. Religion, with our people, has a common center, a single axiom. So

with secret associations. As there is no religious society in the United States with a motive antagonistic to government, so there is no secret association among us whose aim and tendency are the subversion of government, unless it be some meager, occult, profound cabal whose members hide away their intentions and purposes in some obscure haunt, and who themselves are mere outcasts and insensate enemies of all forms of civilized authority. Governments grow, and one is not made and shaped in a day or in a month. Forms of government frequently come to the surface of human affairs, and are mistaken for the substance of things. They disappear at the first touch of rudeness and violence. Governments and institutions that endure and answer the purpose of their creation and growth come gradually out of the elements that are necessary and essential to their development. So it is with secret societies and organizations that have a sublime and noble object and end. I might here, to-night, go back to the origin of Free Masonry, and sketch the simple beginning of that order, as the outlines are given us in the traditions of the building of Solomon's temple at Jerusalem. We might go down to Joppa again, by the seaside, with those ancient mariners who sailed unknown seas in search of gold with which to decorate and embellish that proudest edifice of the Hebrew scriptures. We might look out to the west, toward Lebanon, and again repeople her lofty hillsides with the artisans who hewed her fragrant cedars into rafters and beams for the Holy Temple. Misty and dim and uncertain are the traditions, but grand and sublime the precepts that have come down to us from that remote time, whether in an unbroken chain, with the earliest link affixed to the altar in the holiest of holies, and the latest to the tender heart-strings of this our generation, or leap-

ing here and there the chasms that fitful barbarism has made in the dark ages, are gathered in a code of richest teaching for newer races in a newer and broader civilization. We might, if we go no further back than to the deep foundations of York cathedral, whose turreted walls have defied six centuries of storm and six centuries of human conflict and agony. Tradition places the roots of an ancient and honorable secret organization, whose lodge-tree shades the best and bravest in every land under the sun, in the hearts of those skilled foreign artisans who came from their native countries on the continent to erect York minster, one of Merry Old England's grandest temples. Be this as it may. Be it that the foundations of ancient and honorable Free Masonry can be traced among the sad relics of a temple whose scattered fragments are crumbling into dust on the sacred hill-top that looks far away toward the glittering Jordan. Be it that we can only follow the traces of this ancient human institution to the towers of York minster, as they rise to brave the clouds and storms of centuries that have broken against them, and clouds and storms that will doubtless break against them for centuries to come.

Still, Druidism has its ancient and sacred history to illustrate some of the noblest epochs in human thought, and has its imperishable monuments as witnesses of its antiquity. The Hebrew faith has come down to us in a literature and character unchanged since Moses delivered the law amid the awful thunderings of the Great Jehovah.

Druidism has its records in stones, that stand in the heart of modern civilization to mark the path along which the human race has trodden. Naked, cold philosophy has struggled to teach men how to dispense with religion, but the human heart, unsatisfied with the chilly forms of logic,

turns to faith and religion for that warmth that nothing but religion can satisfy.

There is something so vastly different in the paganism of ancient Egypt, Greece, and Rome from the Druidical worship of our German and British ancestors, that we can trace in its remains and relics a nearness to the Deity Himself that is not discernible in the mythology of the races whose homes were on the shores of the Mediterranean Sea. The ancient Germanic peoples, among whom Druidism had its origin, unquestionably, and where it had its highest exemplification, and from whom it has come down to us, had no literature with which to preserve its ritual. We know something of it through the literature of other peoples; through the Romans, the first conquerors of the Germanic and Celtic races. Julius Cæsar, who first led his Roman legions into the vastness of the dark forests that covered what is now the fairest portion of Germany, has made a brief record of some of the forms of Druidical worship that he observed, not with the steady gaze of the diligent and curious student of men and things, but with the hasty glance of a conquering raider. He tells us, in his *Commentaries on the Gallic War*, that the Germans built no temples, and that their priests were called Druids.

It is curious that his details are so meager, when we reflect that to his office as one of the consuls and generals of the republic was united that of Supreme Pontiff or head of the priesthood of pagan Rome. Beautiful and attractive spots were selected in the depths of the forest, where the branches of magnificent trees overhung and shaded the sacred enclosure. The priests and priestesses of the Druidical form or system were clad in long garments of white, and white oxen were selected for such sacrifices as were prescribed in their mystic ceremonies.

In most places in Germany the enclosure of the unroofed temple was made of palisades, and the area was circular in form. It was not poverty or want of mechanical skill that led these ancient people to select the open air, and temples roofless, except for the foliage of the forest, as places of worship. He tells us that they had comfortable dwellings, but no towns. They had cultivated fields, and herds of cattle, and wagons, and draught animals. They knew the use of iron, procured it from their own mines, and shaped it into weapons and tools of industry.

In government, they were a free democracy, and had no chief except when upon a warlike expedition. Internal disputes were either settled by arbitration, by their Druidical teachers, or by single combat. Theirs was a fraternity. They were bound to each other by bonds of sympathy. There were neither poor nor rich among them. Their priesthood the Druids inculcated, taught them the fellowship and the common origin of man, and in their open-air temples there was nothing between them and the mystic deity they worshiped, the deity whose thunders and tempests, in the depths of the forest, were sublime manifestations of a power that had man wholly in his keeping.

Roman conqueror, Anglo-Saxon invader, Scandinavian pirate, and Norman usurper have been unable in England to obliterate the traces of Druidism that for nearly two thousand years have remained ineradicable. Tacitus, whose memoirs of his father-in-law, Agricola, the Roman pro-consul and the final conqueror of the ancient Briton, or the Welsh, as we now call their domain, leaves a few traces of Druidism as it once existed in the British Isles. The curious circular rows of gigantic upright stones at Stonehenge attest the place of worship of the conquered people. Like the palisade temples of

the German forests, they were open to the sky, and we are told by this eloquent and faithful chronicler that the priests and priestesses were robed in white and that the sacrifices were of white oxen, animals sacred to their ancient faith. It is clear from these meager details that Druidism involved no human sacrifices. Such an extremely barbarous devotion of human life to religious purposes would not have escaped the censurable comment of such a humane narrator of events, who, at the peril of his own life, did not hesitate to picture some of the hideous judicial murders in Rome itself. Ancient Druidism taught that the family was the basis of society. It inculcated the highest reverence for the marriage relation. The Germanic races under that faith had a profound contempt for a civilization that was either engrossed with polygamy or tolerated practices that had no higher moral sanction. The share that woman took in the religion of the nation attested the standard and estimation she had reached, even in those dark forests whose rudely clad people Roman civilization and refinement despised. There were no obscene mysteries connected with Druidism, as with the mystic rites of the vestal virgins as they were called in Pagan Rome. The marriage tie was next to indissoluble, and not, as in Rome at that day, a convenient social and domestic relation, that might be put on and off at the mere caprice or convenience of the parties, without reference to the fate of the helpless and dependent offspring. Whatever fate attended Druidism as a religion, as the faith of a sturdy people when the conqueror desolated their fields, intrenched their forests, and possessed themselves of their mountain passes, its principles have come down to us unimpaired, and with a vitality and energy that shapes and moulds the happiness of millions of industrious peoples now. Christianity sup-

planted Druidism, as a religion, in the forests of Germany, on the hills and in the valleys of the British Islands, but it did not stamp it out. The best of Druidism became incorporated with Chistianity, and is not only traceable to-day, even, in that faith and worship that distinguish faith and worship wherever the English and German tongues are spoken, but in the domestic and social relations, and in the jurisprudence of those peoples whose common origin is found in the vicinity of those ancient, rude, circular forest temples, with their overarching trees, that furnished our ancestors with the model for the graceful Gothic forms that delight the Christian eye even to our own times. It may be that the traditions of our order have been broken here and there by the violence of contending factions in the centuries that have overlapped each other, and amid the wreck of states and empires that have been crushed by the mighty collision of giant human forces, but in all this clash and agony the mild influences, the benevolent and sacred principles, the home-cementing gentleness and singleness of the heart's impulses in the family tie, the tenderness for offspring, the sturdy bravery of honor and truth, the whole-souled energy of charity, have kept the thread of their course through the labyrinth of wrong, of injustice, and of cruelty, and again manifest themselves in the cementing of new relations, assisting in new careers, blessing new homes, and becoming a new solace to crushed and bleeding hearts, in lands near and distant, and in homes proud and far off. They tend with generous step toward the palaces of the rich as well as to the hovels of the poor.

But it really matters little as to what were the peculiar ceremonies enacted in ancient Druidic Groves, or the principles they taught, but it is an important question as to what we who have taken their name are doing and

propose to do for the good of our fellow-men. Our country is full of secret associations, or, rather, I should say, of associations having for their object the promotion of human happiness in some of its multiplied forms. All of them, or, at least, many of them, are honestly striving to ameliorate human suffering. They care for the sick, they bury the dead, and they support the widow and the orphan. How faithfully they discharge their solemn duties it is not for me to say.

Into the field of benevolent labor our order has also entered, and the public reports of the officers of our institution show how faithfully we have discharged the obligations. The care of the sick, the burying of the dead, and the support of the widow and the orphan is our work of love. Surely an organization which can show such results as this, such carefulness in the management of its finances, fidelity to the obligations it has assumed to its members, cannot fail to secure the confidence of the entire community. Of course we all appreciate the social aspects of our order; how it tends to promote harmony and brotherly love among its members; how it fosters true courage and noble deeds; how it frowns on all unworthy actions, and seeks to make men better in all the relations of life, as Father, Husband, Son, and Brother, we all who have passed within its mystic circle fully understand and appreciate. What we need especially is to bring our organization conspicuously before the world. We should let our fellow-men know that Druidism not only has its circles and chapters among them, but that it is by its sublime yet simple teachings constantly tending to make its followers better, and to place society upon a higher plane of advancement. To thus tend to promote the wider diffusion of our principles and a knowledge of our existence, and the noble work we

are doing, we should all constantly labor. We should seek to add to our members and our influence with each succeeding day and year. We want more Groves all over our broad and beautiful land, and it should be our aim to infuse into our membership, whether old or new, principles upon which Druidism is organized to the end that may put their due influence upon the world around us. And whatever any of us can do to promote true courage, good feeling, patience and concord, love and charity among our fellow-men, is simply to lay up a good reward for the time to come. It will not help *us* only, it helps our children, our families: those who are dearer to us than life itself; it is a positive blessing to society and to the world at large, and will bring to us all the consolations of well-spent lives.

Brethren of the Druidic Order, into this honest, good work let us boldly go forth and each one of us do our part in the great life struggle that is before us, and as Druids and as men battle ever more for the right and the true.

THE ANCIENT ORDER OF FORESTERS

Historical.—This is one of the oldest fraternities in England, with more than one tradition as to its origin, the most popular of these tracing its ceremonies to usages handed down from Robin Hood and his Merry Men. The modern Order endeavors to keep alive the worthy spirit which popular belief attributes to those generous outlaws. As the forest outlaws of old banded themselves together against unendurable tyranny, cultivating in their outlawry many virtues of manliness and kindness, and as later a better government organized the men of the forest to protect themselves and their households from lawless denizens and hurtful beasts, so these modern Foresters essay to cultivate among themselves the simple virtues of the forest, and have organized their associations with names reviving the early traditions of English woodcraft.

The written history of the Order begins with the institution of Court Perseverance, No. 1, at Leeds, England, in 1790. At that time the title of "Ancient Royal Order of Foresters" was adopted, and as the Order grew a number of "Courts" were associated in a representative body named the "High Court," the subordinate courts reaching by 1834 the number of 358. In that year the action of the High Court was commonly regarded as arbitrary, and 342 subordinate courts repudiated its authority, and reconstructed the Order under the name of the "Ancient Order of Foresters." The "Royal Order" subsequently faded away to a few courts, but the reconstructed Order grew rapidly in numbers and power.

In 1843 the Order resolved to elect permanent salaried officials, that its affairs might be managed with business methods. In 1850 they secured legal recognition, with the legal registry of their rules, being the earliest affiliated friendly society to apply for registration under the law. At that time they had nearly 70,000 members. They suffered from the defaulting of their treasurer in 1849, but in 1855 their membership had grown to 100,000. They carefully gathered mortality and sick tables, which, though imperfect, yet greatly helped their work.

In 1862 they sent £500 to relieve distress in the cotton manufacturing districts of the United States. In 1863 they raised the standard of medical examination; and in 1872 they began with new members a system of graduated assessments according to age, and perfected this system in 1882. They showed their public spirit in presenting in 1864 a lifeboat to the National Lifeboat Institution, and another in 1869. They are said to have had

900,000 members in 1898, attaining the second place in membership among the British affiliated friendly societies.

Forestry was brought to the United States in 1832 by the formation of Court Good Speed, No. 201, in Philadelphia. Thereafter other Courts were instituted in the United States, but all proved short-lived until the institution of Court Brooklyn, No. 4421, now No. 1, of Brooklyn, New York, on the 28th day of May, 1864. From this—the oldest living Court in America—Forestry has extended throughout the land. Until the year 1889 the Order in America was under the jurisdiction of the High Court of England. In granting the privilege of establishing the Order in America, it was very clearly admitted that practically home rule was to be allowed to the Order in the United States. The High Court of England unanimously granted the application for the establishment of a Subsidiary High Court “for the government of Districts and Courts in the United States of America.”

In 1888, however, the parent body eliminated the word “white” from the conditions of membership, and Foresters in America generally regarded this as an interference with their constitutional right of home rule, and a Subsidiary High Court was held at Minneapolis, Minn., in August, 1889, which, after two days’ deliberation, declared for absolute home rule.

In response to this independent movement the English body had some years before fostered the formation of a new High Court, yet connected with them. This body at first had made but slow progress, but by 1889 it had secured over 50,000 members, and despite the general disapproval of English action on the negro question, some Courts still cling to the English connection, and, though having only about 3000 members in the starting, had over 35,000 by the end of the century.

FORESTERS OF AMERICA.—This Order originated in a formal secession, at Minneapolis, Minn., August 13, 1889, from the Subsidiary High Court of the Ancient Order of Foresters in America. In a full recital of the differences between the English and American affiliated Orders, the representatives of thirteen Grand Courts severed their connection with the English Order. Curiously enough, the newly organized American Order began with thirteen Grand Courts in thirteen States of the Union, subordinate to its Supreme Court. The new Order formulated new general laws, adopted new regalia and ritual, incorporated the American flag in its insignia, prefixed “Liberty” to the ancient motto of the Order, “Unity, Benevolence, and Concord,” and established August 15th as “Foresters’ Day,” and the second Sunday in June as “Memorial Day.”

In 1879 a benevolent branch of the Ancient Order, known as the Knights of the Sherwood Forest, had been instituted at St. Louis, Mo. At the Philadelphia Subsidiary High Court in 1883 this branch or appendant Order of Forestry was recognized as a Second Degree, and subsequently was formed into the semi-

military or uniformed body among this Order of Foresters, with a Supreme Conclave of the World, numbering fifty subordinate Conclaves, and 1700 members. In 1889 a Third Degree was formed from the Ancient Order of Shepherds, which had been a Second Degree of English Forestry since 1835, but in 1889 had finally separated from that Order.

Another branch is the Companions of the Forest, made up of Foresters and their women relatives and friends. The first "Circle" of these was organized in San Francisco in June, 1883. At the Detroit Subsidiary High Court in 1885 the Companions were recognized as a Fourth Degree of the Order, and in 1895 they had increased to 20,000.

Yet another branch, the Junior Foresters of America, was suggested by an English branch. They are confined to youths of from twelve to eighteen years of age.

The Foresters of America had a membership in 1895 of 119,000 and had then paid in endowments, in addition to sick and funeral benefits, about \$4,000,000.

INDEPENDENT ORDER OF FORESTERS

THE Independent Order of Foresters was founded at Newark, New Jersey, June 17, 1874. The experience of seven years led to a reorganization in 1881, when the old system of death assessments was changed to the present plan of assessments at stated times. Beginning with no resources except the energy and faithfulness of its members, the Order has paid all benefit claims, and carried out a wide work of extension, and, after over twenty years' work on the new basis, has a surplus of over \$5,600,000.

It extends over most of the United States and Canada, and throughout Great Britain and Ireland, and has been introduced into Norway, France, India, and Australia.

The government of the Order is vested in a Supreme Court, and in the High Courts and the Subordinate and Companion Courts scattered throughout its jurisdiction, and is not only representative, but thoroughly democratic, and simple in the extreme.

The Supreme Court is the legislative and also the supreme governing body of the Order, and is the final court of appeal in all cases. It is composed of its officers, who are elected or appointed at each regular triennial session thereof, and the representatives elected by the High Courts of the various States and Provinces of the United States and Canada, in the British Isles, and in Norway, India, and in Australia. Seven of the chief officers of the Supreme Court form the Executive Council, who, in the *interim* of the sessions of the Supreme Court, manage the affairs of the Order in accordance with the provisions of its constitution and laws.

The High Courts, which correspond to Grand Lodges of other societies, have the care of the Order in each country, province, or State, and are composed of their officers, who are elected annually or biennially, as the case may be, and the delegates elected by the courts within their respective territorial jurisdictions. At the present time there are ten High Courts in the Dominion of Canada, twenty in the United States, their jurisdiction extending from Maine to California, eight in the British Isles, and one in Norway.

Courts may be located in any healthful locality where a sufficient number of suitable persons are found willing to join hands for the mutual protection of themselves and families and to apply for a charter. The courts are controlled and managed by the members thereof. Courts are excellent educational centers for the instruction and training of their members in parliamentary procedure, in the conduct of public business, and in the habits of thrift and self-reliance. From them delegates are sent to the various High Courts, which, as already stated, elect the representatives who constitute the Supreme Court. It is,

therefore, pre-eminently an Order "of the people, by the people, and for the people."

The progress and prosperity of the Independent Order of Foresters are due to the fact that its foundations have been laid on a solid financial basis, and that every department of the Order has been managed on business principles, thereby securing for all Foresters large and varied benefits at the lowest possible cost consistent with safety and permanence.

The Supreme Court makes annual returns to the Insurance Department of the Dominion of Canada, the Board of Trade of Great Britain and Ireland, and to the Insurance Departments of the various States in the United States in which the Order is doing business. The Order is subject to and has frequently received inspection at the hands of the officers of various Insurance Departments.

The Independent Order of Foresters is now in the thirtieth year of its existence, and, therefore, has passed the experimental stage. It has been tried, and never in any case has it been found wanting. It has paid every honest claim promptly and in full, and as a result it is now making progress more rapidly than at any former period in its history.

The Independent Order of Foresters seems to owe much of its recent wonderful prosperity to the remarkable talents of its Chief Ranger, Dr. Oronhyatekha. This gentleman was born, a full-blood Indian, at the Six Nations Reservation, near Brantwood, Ont., in 1841, and received his early education at an Industrial School for young Indians. He was later sent to the Wesleyan Academy at Wilbraham, Mass., and entered Kenyon College in Ohio, and subsequently studied at the University of Toronto. During all these years he was mainly

dependent for support upon his own exertions. He subsequently studied medicine and was regularly admitted to practice, but, joining the Foresters, he showed so unusual abilities in building up that Order that, with universal approval, that has been laid upon him as his exclusive occupation. Under his care the Order has enjoyed unexampled prosperity, and has recently erected at Toronto, for its headquarters, a magnificent eleven-story building in the most desirable part of the city.

The membership of the Order in 1882 was 1019. In 1903 it was 210,969. Its accumulated funds in 1903 were \$6,442,938. It paid benefits in 1902 of \$1,748,381 and since its establishment its benefits have amounted to \$13,207,572.

FORESTERS' ISLAND

A MONUMENT to the energy and good taste of Dr. Oronhyatekha, and a valuable aid to the substantial prosperity of the Independent Order of Foresters, is Foresters' Island, in the Bay of Quinte, within sight of their eleven-story Temple in the city of Toronto.

The island was originally twenty-two acres in extent; the winds and waves have washed up sand on its southern shore so as to considerably increase its area.

Looking over the general layout of the island, it can be seen how the idea of a beautiful summer resting-place for the Independent Order of Foresters grew out of Dr. Oronhyatekha's desire to get a summer cottage in a quiet but easily-reached spot to which he could withdraw for rest and recreation from the strain and stress of directing the business of a great order. Early in the spring of 1894 the doctor decided to build a cottage of seven rooms,

and crossing over with a boatload of lumber from Deseronto one Wednesday morning he set a party of men to work shoveling away a snowbank eight feet deep on the place where he decided to build a rustic cottage of seven rooms. On Monday following, so rapidly did he press on the work, that he moved in and began to "rest." Rest in Dr. Oronhyatekha's case is a change of scene and a change of that to which he directs his energies. When he bought Foresters' Island it was a flat piece of rock covered with a foot or two of soil overgrown with a thick tangle of woods, and bordered on the southern side by an extensive marsh. On the western side the woods did not come down to the water, but left a wide, grass-covered, park-like strip, which made an ideal spot for the holding of picnics and the like. Even then Foresters' Island had a natural beauty of its own, but it was a beauty which the doctor thought could be vastly improved by a little judicious landscape gardening, following nature's methods.

The undesirable varieties of trees were cut out of the tangled woods, lawns were sodded and paths laid out. In the meantime the first cottage, called "The Wigwam," continued to grow until it was a handsome house of seventeen rooms, with balconies, verandas, bathrooms, and hot-air heating. The next building erected was the Pavilion, as a place for shelter for picnic parties. This building, too, has undergone successive extensions until the present is now only a small part of the original structure. Mrs. Oronhyatekha, who has always taken the keenest delight and interest in the island, had a log cabin erected, constructed of the rough, unbarked logs cut out of the woods, in order to have as fitting and rustic a spot as possible. This building, though still called the "Log Cabin," was so much enlarged and im-

proved by Mr. Acland Oronhyatekha, who lived here for several summers, that the log cabin character has been largely lost. Several other cottages, more or less pretentious, were erected to accommodate any friends who might stay a few days.

HOW THE WORK GREW.—The spell of building and planning was now upon Dr. Oronhyatekha, who, when wearied with the strenuous work of building up a great fraternal order, found rest and recreation in bending the natural agencies and surroundings to his will and planning and constructing a miniature model summer city on Foresters' Island. The people from the Bay of Quinte district began to show their approval of the doctor's judgment and taste by coming in increasing numbers to picnic on the island, and to accommodate them a circular dining pavilion, of which the roof was supported on pillars, was erected, with a small kitchen in the rear. In the center of this airy dining-room a fountain splashed into a great basin, in which reeds and other aquatic plants were growing.

With the conception of the larger scheme to make this a summer rallying place for Foresters, and a place to which the hardworking staff of the Order in the Temple Building might be brought for a few days' rest, came the conviction that more hotel accommodation must be provided, and to this end a handsome three-story hotel of about fifty rooms rose up about the dining pavilion in the form of two L-shaped wings to right and left. The circular pavilion with its fountain has become a bay in the front of the large dining-room, while in addition to the spacious wings to right and left large kitchens, serving-rooms, and accessories have been erected in the rear. Painted and furnished in white throughout in the interior with painted floors, bathrooms, large windows, and wide

verandas on each of the three floors, it makes an ideal summer hotel. Everywhere are cool, shady spots overlooking the blue waters of Bay of Quinte and the beautiful opposite shores of either Hastings or Prince Edward County.

HOW A COTTAGE BECAME A CASTLE.—These buildings, with extensive board, gravel, and granolithic walks, with the gradual extension of the park throughout the island, it was thought marked the completion of the improvements, but after a very hard winter's work Dr. Oronhyatekha realized that he must either take a lengthy ocean voyage or actively occupy his mind at some open-air work. Wanting to remain in constant touch with Toronto, Dr. Oronhyatekha decided to occupy himself with the building of a cottage on the extreme northeast corner of the island. The "Wigwam" had become somewhat in a sense the administrative department of the island, and as such, with its constant comings and goings, did not enable the doctor to carry out his ideas as to his personal quarters. His first idea was to make a small cottage in this corner of the island, which is covered with oak trees and which has been called, in keeping with the history of the Order, Sherwood Forest. On April 26, 1901, Dr. Oronhyatekha drove the first nail and the cottage was begun. As the building grew the doctor kept improving and extending it as he went along, all the planning and arranging being done by himself. From a simple cottage it grew into a stately mansion of thirty rooms, of which eighteen are bedrooms. From its battlemented towers, from which mimic cannon frown down upon the craft passing up and down the bay, it got the name of the Castle, the Castle in Sherwood Forest, which is in every way appropriate to its Forestric environment. For two seasons the Supreme Chief Ranger has devoted his

"idle" moments, or, more strictly, his few moments off duty, to laying out and completing this house, and, like those of the other buildings which have been built under his immediate direction, it is an outward and visible manifestation of the man. Its high ceilings, even up to the third story, give an air of coolness and lightness, while its large rooms and wide halls impress the visitor with rest and comfort and spaciousness. Nothing is cramped or forced out of its place because of something else. All is ordered, methodical, and well done.

SHERWOOD FOREST CASTLE.—From the front the main building is seen to be flanked by wings on right and left, which rise into castellated towers, while in the center, and rising up above a spacious balcony, a still higher tower. The flagstaffs of these towers enable the doctor to fly the three flags which represent the genius and expansion of the Independent Order of Foresters. From the center tower waves the beautiful flag of the Order, while the Union Jack and Stars and Stripes fly from the right and left wings. On each side of the front door is a wide veranda, giving a wide view of the town of Deseronto, with its factories and tall cranes and chimneys, and down the bay between Hastings and Prince Edward. The front door leads into a spacious hall floor, as is the ground floor of the house, with oiled hardwood and paneled walls and ceiling, with quarter-cut oak relieved with a border of birdseye maple. A stairway leads up from this hall to the upper stories. To the left is the drawing-room and to the right the dining-room, while behind the drawing-room is the billiard-room, and off the dining-room a small breakfast-room. These apartments are handsomely furnished, a feature being three beautiful screens bought by the doctor in Japan. These are of mahogany with landscapes worked in in gold, while in the foreground are

beautiful birds in a mosaic of ivory and mother-of-pearl. The carpets are similar to the purple floor-coverings of the lodge rooms of the Foresters' Temple.

The Toronto Times.

THE FORESTERS IN AUSTRALIA

ADDRESSES *

BY SUPREME CHIEF RANGER DR. ORONHYATEKHA AND
HON. DR. W. F. MONTAGUE.

MAJOR J. A. MCGILLIVRAY, in proposing the toast of the Supreme Chief Ranger, said he claimed the right to do so because of his seniority on the Executive Council of the Order, extending over twenty years. "We wanted to give him this banquet," he said, "on his return, but his modesty prevailed. Then we thought it would perhaps be better to have a united banquet—Oronhyatekha and Montague. Oronhyatekha said: 'No—Montague.' And though they both came back from Australia together, in a sense this is only a reception to one, but in the heart of every Forester we all mean Oronhyatekha, too. I wish to say to Foresters here present—and I know in saying it to them they say it to me in silence in return—that I am thankful the Chief is well to-night. He is strong to-night—giving promise in this that he is going to be with us for a long time to come. We are members of his creation, of his domain to-day. Twenty years ago we were a struggling infant. To-day we are becoming stalwart in our manhood, and as the years go by, if we have him

* At a reception given to Dr. Montague by the Foresters in Toronto, Canada.

with us, we will go on to even greater successes than in the past.

Our hearts, our hopes are all with thee,
Our beloved chief.
Our hearts, our hopes, our prayers, our tears,
Are with thee, our returned chief.
Our faith triumphant o'er our fear,
Are all with thee, are all with thee.

REPLY BY DR. ORONHYATEKHA:

I appreciate to the fullest extent the very kind manner in which my old colleague has proposed this toast, and also the very hearty manner in which you have been so kind as to receive this toast. It is true, I am strong and hearty to-night. And why should I not be, surrounded by trusted and true brethren and by gentlemen who sympathize with us in our great work for humanity through the medium and through the instrumentality of the Independent Order of Foresters? It is not my purpose to take up much of your time, because of the brother who is to follow. I want to give him all the time for the purpose of speaking to you, as he alone can do, in behalf of our noble Order. I said a while ago it is a little over ten months since we gave him a send-off from this very same room, when he was starting on his mission for the Independent Order of Foresters to the great Island Continent on the other side of the globe. I shall not endeavor to lay before you the success, or, rather, the successes, which he achieved in his work on behalf of the Order among our brethren in Australia. But let it suffice when I tell you that during the months preceding his advent in Australia the progress of the Order was not so great as soon after his arrival. The Order was planted by myself in Australia by the institution of a court in the city of Melbourne on the 8th of April, 1901, and upon the 1st

of June, 1901, we had secured for the society 8664 members.

Brother Dr. Montague arrived in Australia, I think, some time in April, and from June 1, or, rather, from the month of June down to the present time the admissions, or, rather, the applications for membership to the Order in Australia rose from an average of about 60 a month to over 300 a month, an increase during the interval of the arrival of Dr. Montague and his colleagues, some time in April and December 1, in the membership of the Order in the great colonies of over 1500. These figures do not contain the applications for membership which I brought home with me in my grip of between 200 and 300, so that we have these figures to testify in the strongest manner possible to the great success which rewarded the efforts of Brother Dr. Montague to popularize the Foresters in that great country. But the increase in membership is the smallest part of his success there. We have added the Premier of the government, Hon. Mr. Barton, to the order. We have many members of his government, including Sir John Forrester, former Premier of the Province of Victoria. We have also the Premier of the colony, or, rather, as they call it, the State of Victoria; and when I was in Australia I took occasion to object very strongly to their calling the provinces or colonies states, and said that while the name was good enough for the country to the south of us, it would not do for us. However, they did not consult me when selecting the names of their local territories, or otherwise they would have the name right, as we have it in Canada. I believe I am speaking in the presence of two Americans, my old friends here, both excellent gentlemen, both patriotic Americans, and both Canadians. I say we have the Premier of the Province

or State of Victoria and all his cabinet as members of the Independent Order of Foresters. I shall not refer to the endorsement which was given by the government of Victoria, but will leave that to my friend on my right. But it is one of the greatest victories that the Order has ever won, and one of the most perfect, not only for the principles of the Order, but of its methods of work, and these gentlemen, in endorsing the Order and its methods, supplemented that endorsement by becoming members of the Order themselves. Now, gentlemen, the Order is prospering, not only in Australia, but in many of our other jurisdictions throughout the world, because the best evidence of the strength and prosperity of an Order is its state of finances. Upon January 1, 1901, we had in our accumulated funds not less than \$4,483,364, and upon January 1, 1902, we had \$5,341,711. That is to say, we have added during the year just past to the accumulated funds of the Order, to the strength of the institution, \$858,347. We had no less than between 7000 and 8000 applications for membership during the month of December—I cannot give you the exact figures—and yet my old friend, the general manager for the United States, was grumbling and saying that we should have had at least 10,000 applications during the month of December. But instead of this we have only the very small figures of 7000 applications for membership, or bringing the total number of applications received during the year 1901 to the magnificent figures of 37,533. I think these figures, brethren and gentlemen, will show you that the Independent Order of Foresters is not losing vigor, is not losing its hold upon the public.

I shall not detain you longer, except to again thank you for the very cordial reception you have given to me personally, and also to say that this reception is given

to the honorable gentleman who sits on my right, who deserves the thanks of every Forester for the work he has done in the fields to which he was sent a little over ten months ago. I thank you for the very cordial manner in which you have received the toast to the Chief of this great Order.

ADDRESS IN REPLY TO THE TOAST, "OUR GUEST."

BY DR. W. F. MONTAGUE.

Mr. Chairman and Gentlemen: On an occasion some months ago the Executive Council and members of the Independent Order of Foresters did me the honor to extend to me a farewell in this room, and I remember the difficult position in which I was placed in being asked to make a speech without any preparation whatever, and I promised myself then that I should never be in that position again. I am sorry to say that the promises of humanity are frail and I am here to-night in the same position that I was ten and a half months ago. However, that is all the better for you, and consequently you have no reason to complain. I must thank you, sir, and through you this splendid gathering of citizens, for the kindly reception of the toast which has been drunk in my honor, and express my very warm thanks to the Chief for the kindly words in which he referred to me in the remarks he made to this splendid gathering to-night. Before I proceed to say what I wish to say in connection with the toast proper I am going to say how much it pleases me to see at the head of the table some of my old colleagues in the House of Commons of Canada, and to

be able to say to them that they are looking better now than they are in opposition. [Hear, hear.] For when a man is in Parliament, supporting a government, he makes about thirteen requests, twelve of which are refused, and one of which is partially granted, so that it becomes necessary for him to grumble. But when in opposition nobody grumbles, except at the government, and God knows they always need to be grumbled at, whether a Tory government or a Grit government, it matters not.

However, I say again, it gives me very much pleasure to see these gentlemen here, and I am sure that when they speak we shall be told many things of interest, especially to me, who have been absent during the past ten and a half months, and am here to-night for the purpose of getting the hiatus filled of political information from Mr. Hughes and Mr. Clarke, who have so closely watched political matters in Canada during the past year. I want to say that a young man who goes to the continent of Australia, and meets the warm-hearted citizens of that new commonwealth, will not be sorry for the visit he has made, for within the shores of that island continent and under the Southern Cross hearts are as warm and homes as hospitable and greetings as hearty as are to be found in any spot of the British empire that belts the world.

I had heard before I went to Australia of the hospitality of Australians, and of the heartiness of their welcome to strangers, but I say to you Canadians to-night that the half has not been told, and I am sure the Supreme Chief Ranger will bear me out by reason of his knowledge of the people during the brief time he had the pleasure of visiting them, when he was loaded down with expressions of good will, of the kindness, and of the hospitable feeling of our fellow-Britishers in Australia.

He was loaded down with souvenirs, from kangaroos to cockatoos, and gold from the mines of the various States of the Commonwealth, which, I am sure, he will always keep in pleasant memory of his visit to the hospitable colony on the other side of the sea.

I want to say how much pleasure it gives me to greet our American friends here to-night, and especially my friend to my left, and, if he will pardon me, I will tell him a story that I heard in that far-off island of the Pacific, and it is a capital story to illustrate the magnificent conception of the American country sometimes held by Americans, but I am sure not held by my friend from the city of Detroit. The story is that two Americans—and I heard this in Australia—and I may say that you must go abroad to hear facts and truth in regard to your native place—were visiting in England. One was a dairyman and the other was his friend, and he said to an Englishman whom they were visiting, “I have a magnificent dairy at home,” and then he proceeded to tell him how many thousands of acres of land he had, how many cows, and how many thousands of pounds of butter and cheese he made, and after he had piled up all this monumental piece of work of information with regard to the immensity of his dairy, he turned to his American friend and said: “Is not this so?” and his friend looked at the Englishman and he said to him: “Mister, of course I am only acquainted with this gentleman. I haven’t an intimate knowledge of his business affairs. I do know that he runs a dairy. I am not quite sure how large that dairy is. I don’t know the details of it, but I do know this—that it is large enough to run two saw mills with the buttermilk.” [Laughter.]

I may say to-night to my friend, Mr. Stephenson, and I say it with a very great deal of pleasure, that in

the States or the Provinces of Australia, which I had the honor of visiting, I found an exceedingly warm feeling for the country from which he comes. And I found it based on the good and sufficient reason that they have sprung from the one great British empire and that they and Canadians and Australians are brothers, even if under different flags, and that consequently there was a warm spot in their hearts for the people of the American Republic. But if I found a warm feeling for the people of the American Republic, what shall I say of that depth of sentiment which I found for Canadians and for the Canadian land? [Applause.] If I were able to tell you to-night one-half of the depth of that feeling which exists in Australia for Canada and for Canadians you would be proud of the fact that you are Canadians and proud of the fact that we were so closely connected by ties of country and nationality with our brothers under the Southern Cross. And I want to say just a word here of a personal nature. When I went to Melbourne one of the first men I met was Col. Rae, editor of *The Melbourne Herald*, who had served in South Africa as a war correspondent. And the first word he said to me when he came upon the platform to take the chair at a lecture I was giving under charitable auspices was, "Are you from Canada?" And I said, "Yes." And he said, "Do you know Sam Hughes?" [Applause, laughter, and cheers.] I said, "I would not be a Canadian if I did not know Sam Hughes, and I am proud to be able to tell you that, Colonel Rae," and I am proud to say this, and I hope the press will take note of it, that Colonel Rae said that among the most valuable services rendered by Canadians to the Motherland in South Africa were the services rendered by our distinguished friend, the member from South Victoria. And speaking just in connection

with that thought, I remember that I sat at this table some ten and a half months ago when Surgeon-General Ryerson spoke briefly of the heroes from Australia on the field of battle, and he said to me that he hoped I would find the same feeling of regard among the soldiers of Australia, who had gone back to Australia, with regard to the heroism of our Canadian boys. And I may tell you gentlemen to-night that I did not meet a boy from Queensland or New South Wales, or Tasmania or Victoria or New Zealand who did not feel that it was half of his life to have met his Canadian fellow-patriots on the distant fields of South Africa, and to have seen the bravery and the heroism of our Canadian boys. Prouder than all were they of the fact that, as one said to me, "The next man to me was a man who could not speak a word of the English language, but he was fighting for Britain's flag and for Britain's honor," and I shall never forget that as long as I am a citizen of the empire to which we all belong.

Sir, I discovered in Australia two principal traits of racial character—the one pride of the land of their birth—and I cannot explain to you in words to-night how wrapped up are our Australian fellow-citizens in the island to which they belong—and the other was pride in the empire of which they form a part. And the only question in their mind was, would Canada stand to the end, for they never have thought or feeling that Australians will give up the empire of which they form a part, and I was proud to be able to tell them this—and I am sure that I echoed your sentiments when I told them so—that the last drop of Canadian blood would be spilt and the last dollar in the Canadian treasury would be spent before the British flag would be hauled down in this Canada of ours. [Applause.] It is no time or place to

say something here in regard to the practical results which may flow from communication between these two colonies. They are bound to be greater friends in the future than ever they were in the past. I shall take occasion, however, shortly to discuss before the public of Canada, I hope, these more material questions which relate to closer relations between these two great colonies.

For there never was a field where Canadian enterprise and Canadian genius and Canadian pluck and Canadian energy have greater opportunities than among the sons of the southern seas.

But I want to say just a word or two to-night with regard to the Independent Order of Foresters in that great country, and, first of all, I want to say a word as to the modesty of the Supreme Chief. When he referred to Australia he forgot to tell you that his visit to Australia was an ovation from the time he landed on the island, and was welcomed by Sir John Douglas, until the day when the Mayor of Brisbane bade him good-by and godspeed on his journey home. He forgot to tell you that he addressed audiences of two, three, and four thousand people in the great metropolitan cities of the Australian Commonwealth. He forgot to tell you that in the great intellectual and commercial center, the city of Melbourne, he was tendered a banquet, at which every member, with the exception of one, of the government of that State was present, and that a cabinet meeting itself was adjourned in order that they might be able to do honor, as they said, to the distinguished Canadian, the head of the Independent Order of Foresters. And if the Chief of this Order had friends when he landed in Australia, he had a great many more when he came away; and I want to say this to the politicians of Canada and to the Canadian citizens generally, that Dr. Oronhyatekha, the

head of your great institution, has done more to advertise Canada among our Australian fellow-citizens and to advertise Canada in a number of other countries of the world than all the commercial agencies we have ever employed in the hands of the government for the promotion of the knowledge of Canada among the other peoples of the world. [Applause.] Many a time have I thrown out this thought, that this great Order, international in its character, was a portion of the cement which bound the empire together, and I am proud to tell you that in our Australian colonies or in the States of the Australian Commonwealth to-day the great institution of which the Supreme Chief is the head is now recognized as part of that international strength which is binding the different portions of the empire together at the present time. Now, sir, I do not hesitate to say that there is no country in the world where there are better insurance institutions than in Australia.

In conclusion, I am prouder now than ever I am a Canadian, for, fine as Australia is, it is not as fine as Canada. Perhaps I am a little prejudiced, but Canada had a finer heritage than Australia. Another thing, I am proud of it that I am a British subject and a member of that empire, which belts the world. I have come back from Australia still more convinced that the future of the empire is in the hands of its colonies, and that Joe Chamberlain is right in his policy.

CANADIAN ORDER OF FORESTERS.—This Order sprung from the Independent Order of Foresters in 1879. It started with 850 members, and in 1898 had 23,000. It is one of four branches of Forestry in Canada, and not the largest by any means, but in 1898 it reported that since organization it had paid in insurance and benefits \$1,297,356.

ANNUAL CHURCH SERVICE

A SERMON *

BY VENERABLE ARCHDEACON E. DAVIS, A. M.

"O, give thanks unto the Lord, for He is gracious, and His mercy endureth forever."—Psalm cxxxvi. I.

WE are assembled to-day in compliance with the order of the Supreme Chief Ranger, in the circular issued some time ago, which instructed the members of the Order "To assemble in some place of worship and there to give thanks to Almighty God for His many mercies and pray for the continuance of His great kindness," and he closes his circular with these touching words, as a reason for our thanksgiving service: "To the end that humanity may be still further blessed, and God's name glorified through the beneficent work of our beloved Order." Let that, then, be the object of our service and the aim of our lives—God glorified and man benefited.

It is surely our duty, as it is our privilege, to assemble together as Foresters and give our most hearty thanks to our Heavenly Father for the great blessings we have enjoyed, and the many mercies He has given us.

This beautiful Psalm is a continual flow of thanksgiving for several specific mercies, such as the deliverance from Og, King of Bashan.

When Israel was marching northward, out of its

* The annual church service at Forester's Island was conducted in the pavilion. The service was conducted by Venerable Archdeacon E. Davis, of London, Ont., who, in the absence of Bishop Baldwin, is acting as bishop's commissary for the Diocese of Huron.

desert sojourn, there must have been many a quaking heart when the vast and warlike preparations of the enemies were known. Og was a giant—one of the remnants of a fierce race, who had in the past lorded it over a large part of Western Asia. His Kingdom was extensive and rich—full of cities and people, with strong natural fortresses.

But full of faith in God, right up to the frowning walls of the great fortress the aged Moses led the army of Israel. He did not wait for Og to come out against him, but marched forward to the giant's capital and by the suddenness and determination of his attack made havoc of the city and gained a glorious victory. The old domination of Bashan was wiped out, and the land became the inheritance of the tribe of Manasseh.

In all the memories of Israel's wonderful history this victory held a conspicuous place. The story of Og was told from father to son through all the generations of the National life; and history shows that it was introduced into the religious service as a subject of their thanksgiving and a lesson for their faith. This was a psalm for public service, to be engaged in by all. The nation felt its ancient victory to be a present blessing and regarded it as a pledge of God's future care.

THE BENEFICENT WORK OF THE I. O. F.—Let us, brethren, apply the lesson to ourselves and strive to profit by their example. As I speak of this great worldwide Order of the Independent Order of Foresters, and the marvelous blessings God has granted us, we shall see, I am sure, cause for thanksgiving and grounds for rejoicing as well as hope for the future. The position the Independent Order of Foresters holds to-day is a most remarkable one. As we look back to 1881 and see it in its infant and helpless struggle for life, and now look

at it in its giant manhood and prosperity, is it, I say, not remarkable?

In 1881 it had a membership of 369 and a deficit of \$4000. But it continued its march in the face of all discouragements, and it soon gathered force and strength. In 1890 the membership reached 12,349, and the debt was converted into a surplus of \$188,130.86. In 1900 the membership was up to 164,610 and the surplus to \$3,778,543.50, and to-day it has a membership of over 200,000, and the surplus has reached the magnificent sum of \$5,654,666.03. This surely is evidence of wonderful prosperity. Is there not cause for thanksgiving? But, further, this Order has paid out during the year ending April 30th, 1902, in benefits to the sick, the aged, the widow, and the fatherless, the sum of \$1,556,291.52, besides adding to our reserve fund the sum of \$817,369.96. This, too, is surely a cause for thanksgiving.

The Order has paid in benefits during its twenty-five years of active service about \$11,500,000, and carries insurance to the amount of over \$220,000,000, and continues to pay out monthly over \$130,000. What a blessing this has been. How many widows have been helped?

How many fatherless children have been provided for through this agency? Christian brethren, it is surely some privilege to be a co-worker in making provision for the afflicted and needy around us. It is one of the grandest objects in which we may be united. Next to the spiritual work of the Church, there is nothing more noble, more elevating, more unselfish, more in keeping with the spirit of the Christian religion than the grand work this noble Order is doing.

THE WORK TESTED.—Test the work of the Order by

the commands laid down in the inspired Book of God. In Galatians vi. 10 it is written: "As we have opportunity, let us do good unto all men." In James i. 27 we read: "Pure religion and undefiled before God and the Father is this to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." And what does our Lord Jesus Christ teach us in the story of the Good Samaritan? Is it not interest in and love for our brother? Oh! for more of that spirit. May God open such hearts and touch and move them by his love and grace. Pure love towards humanity can only spring from love to God. Only he who loves God with all his heart and soul and strength can for God's sake love his neighbor as himself. Oh! what love and compassion we see in the life and work of Jesus Christ. He loved us, He died for us. Thank God for every institution which encourages and helps on this work, which was, and is, so dear to Him. I am proud to belong to an Order which is engaged in this Christlike work. Brethren, in every man behold a brother and do him all the good you can. I thank God for what has been accomplished, and I pray the work may go on and prosper.

The record of this Order is such that its members may be proud. Much of the success is due to the master mind of our Supreme Chief Ranger, whose genius, worth, and energy has placed the Independent Order of Foresters in the foremost rank of fraternal institutions. We thank God for this work for our race. We thank God for all the Order has done to dry the orphan's tears and soothe the widow's breast. It has comforted broken hearts and brightened human homes. Shall we not resolve here and now that, God helping us, we will strive to help on every cause whose aim is to benefit society?

Let us have unwavering faith in and sincere love for Jesus Christ, the Saviour of men. As "He went about doing good," so let us follow that bright example. For all the good work done by our noble Order let God be praised. Let each and every member help on the good work, and feel it a privilege as well as a duty to co-operate with the Supreme Chief Ranger and his officers in advancing the interests of the Order, which has done so much good in the world. May God be glorified and man blessed.

This great fraternal society has now been planted in nearly every country in the world by the persevering energy of the Supreme Chief Ranger, and it has enrolled in its membership the leading men of all professions—men capable of examining its principles and scrutinizing its workings. In its private meetings it encourages friendship and brotherly love. It looks after the sick and makes provision for the permanently disabled, whether from sickness or accident, and in old age, when man especially needs a helping hand, it comes to his assistance in the provision it makes him. Thus it works for man during his life, as well as making provision for the family after his death. For all these benefits give God thanks and pray for His continued favors. The spirit of harmony and good-will which prevails in the Order, such as was seen at that great meeting of the Supreme Court recently held in California, is another cause for thanksgiving. Instead of envy, hatred, and malice, there was brotherly love and good-will. But enough has been said, I trust, to call forth the thankfulness of our very souls, and from the past we gather hope for the future.

Remember, brethren, we are here not for excursions and worldly pleasure, but to give thanks to Almighty God

for his mercies. May our conduct be such as not to rob our service of all merit. Let our prayers be not from the lips alone, but from the heart. And may the constancy of our lives show forth the sincerity of our hearts that we may be accepted of God, and when this life be over may we each, through the mercy of God and the merits of our Lord Jesus Christ, receive the "well done, good and faithful servant, enter thou into the joy of thy Lord." I will say no more. May God bless you all and make us each abound in every good word and work to the honor and glory of His holy name, and to the well-being of all around us.

MEMORIAL ADDRESS *

BY GEN. GEORGE B. LOUD, FORMERLY ACTING STATE SUPT.
PUBLIC EDUCATION OF LOUISIANA.

My Friends: Many words in our language have been exalted as having especial sweetness and significance. Mother, home, friend, country, and many others, too long a list to be enumerated, are watchwords which inspire the purest ideals and noblest deeds; yet one by one that which they represent passes from our lives. The silence of the grave closes over our dear ones. We see them no longer in their accustomed places, and our hearts grow heavy with sorrow. Life for a time loses its charm, and we are desolate indeed. Then a ray of light pierces the gloom. Memory whispers that all is not lost. Those we have loved, who have made the brightness of our lives, return to us by its light, and we

* Delivered before the United Courts of the "Foresters of America," Carnegie Hall, New York City, June 5th, 1904.

see them in the guise of other days. The loving words, the tender ministrations, the communion of soul with soul, even the garments they wore are made real, and in memory they are with us again. Blessed memory! It is well that occasionally we should pause to pay tribute at thy shrine, for thou alone art constant; nothing can rob us of thy peace if we too have been true. In the dreariest day or the darkest night we may withdraw into silence and recall from out the past the scenes we enjoyed, the faces we loved. And he is happy, indeed, who can do this with no tinge of bitterness or regret. O Memory! thy chamber walls are hung with unforgettable pictures. Old Age never exists in Memory's blissful land. There the lines of mutability are not written.

Every day we are building for Eternity. It should be an inspiration for the best of what we are capable, that as we are, so shall we live in the hearts of those who will sorrow because of our going out. Yet even here Memory is our steadfast friend. It is the pleasant things of life, the bright spots, the friendly hand-clasp, the eyes which looked lovingly into our own, which we muse upon when bereft of the living presence. Our tender thoughts of them soften and sweeten us who linger behind. They are tenderer to the living who are true to the dead, and these communions with them aggrandize life, broaden its range of vision and afford us a glimpse of that ideal life, touched with a diviner comprehension and toned to a diviner calm.

The once great lawyer, orator, and poet of this city, who was sometimes called infidel and atheist, yet a great teacher in the school of patriotism, has likened our life to a traveled road at the end of which is a great wayside inn where all must meet and the only salutation is "Good-Night." This cannot be. All reason cries out against

it. The night he would describe is but the passing shadow of an hour. This inn is not a "windowless palace of death," but rather a palace of life, wherein Hope hath set her many windows facing to the sky, and in every pure life an abiding faith has fixed an immovable star that shines and shines until it is lost in the blazing sunshine of eternal life.

Charity throws a silvery mantle over the failings, the shortcomings of those who have preceded us into the mysterious future. It is the good men do which we contemplate, and which lives after them. It is rare indeed that something of praise may not be truly spoken beside each open grave. Remembrance of their acts of charity and deeds of kindness, and the cherished memory of their generous and lofty characters—a rich legacy to us—will burst into blossom and lavish a fragrance on the air; and these treasures bequeathed will ever abide with us. We nurture the loftiest sentiments and embalm them with our tears; and this service of praise and of grateful remembrance, and the adornment of their graves tends to exalt the good and keep it fresh and green as amaranth in our memories, and their names, rescued from oblivion, inscribed on the imperishable tablets of our souls.

It is an augury of the coming of "Peace on earth" that even in this time of unrest, of wars and international disturbances, of a carnival of crime without parallel, that the principle of fraternity should be predominant, as it unquestionably is. Helpfulness is the keynote of the grand symphony of the future. In the early days mankind were wont to gather in tribes or bands for protection from their common enemies, and to this instinct may be traced the tribal conditions which have developed into great nations. Those who have similar interests and pursuits become alike in personal character-

istics and even in physical appearance. And were the origin of the great nationalities of the earth to be sifted to the foundation there would undoubtedly be revealed a little group of human beings whom common interest, probably that of self-defense, had joined together. In America to-day the fraternal bond is not necessary to protect mankind from ferocious beasts or equally savage human marauders, but the greater needs of the human soul under modern conditions cry out for succor and help with more insistence than ever. Happiness cannot be attained by the normal individual, when he knows his human brothers to be in need, until he has done something for the alleviation of their woes. Few can do this as individuals, but fraternity furnishes both opportunity and means. And such fraternal orders as yours are a national blessing. They promote thrift, economy, and sobriety, without freezing the soul into selfishness. They bring men into closer relations, make them thoughtful and helpful; expanding the sentiments of love, charity, benevolence, and good-will.

To comfort those in sorrow, to assist the needy, attend the sick, and bury the dead. What more worthy purpose for organization can be found? And this is not all. If those ministrations are not needed, there is still the fervent hand-clasp, the ready sympathy, the kindly word of comfort, which all at some time need, and which all may speak, and which fall upon the stricken soul like a benediction, especially when coming from those to whom one is bound by the fraternal tie. The grandest objects of your Association—mutual assistance, helpfulness, cheer, protection among your living, and tender sympathy for the mourning ones, wins the benediction of a world, the admiration of angels, and the “well done” of God.

You, brothers of the Foresters of America, will never finish the work so nobly begun. Your grand organization, with its pronounced doctrine of the "Faith that inspires, and Revelation that assures," that "though the fullness of time will bring the consummation, when the sword shall be turned into the pruning hook," you are advancing a step towards this great end. I can only say, God hasten the day—but which is sure to come—when all the instruments of war will be converted into the implements of husbandry—when the people of all nations and tongues shall stand together in the brotherhood and majesty of enlightened conscience, and when He who sits in His great supremacy upon the throne of the Universe shall be recognized as Sovereign of all.

Peace also has its wounds to heal, its desolate homes to cheer, its broken hearts to give ministry unto. And peace is for all time. The hour is nearer than we sometimes think, when the olive branch shall flourish and like the snowy wings of a dove a spirit of brotherhood shall descend upon all the nations of the earth. Yet the time will never come when some human heart may not be made happier, some soul may not receive comfort from its fellows. It is significant of a condition of fine spirituality that you should not content yourself with administering to the brother in the flesh or to the loved ones left to your care, but that you should also render this beautiful tribute to those who have gone beyond the veil, whose voices speak not in the tones to which you have delighted to listen, and whose warm hand-clasp no longer meets your own. But your hearts go out to them on a day like this. You see them again all along the line of the passing years as they have dropped out on life's march, some with the dews of death not yet wiped away, and the flowers still freshly sprinkled with the tears of

loved ones; and while your numbers may increase you miss their faces, their kind words, their salutations, and their familiar tread across your court rooms. But fond Memory waves her magic wand and gives them back to you at this time. Although unseen they come with noiseless footfalls to greet you once again, and they whisper of a fraternity which death does not sever, but forges link by link into a golden chain, each loop of which bears the sacred name of a brother. And so to you, absent yet ever present brothers, but to whom the "Great Hereafter" has become the "Glorious Here," we send our thoughts after you to-day with no misgiving. We are one with you; living the same life, always in close touch with you.

Ere long the gates will open and others of your great Association will pass through and over. Not into darkness, but into light. Not into tears, but into joy and in the presence of ever living loveliness. It is but a few steps beyond our vision. The frontier of mortality is but an imaginary line. They who have crossed the river now stand hand in hand, and heart and heart united are walking the grand, the endless, the beautiful avenues of the Eternal City.

We call them dead; but are they dead? Let us rather say they have only begun to live. Nor is this a vagary woven in the loom of fancy; for we are guided by the truths of Revelation and the strongest analogies of our nature. The crowning glory of science and of our age is the disclosure that we are standing on the borders of an unseen universe, vast and illimitable. When we reach the upper of the Natural we have only touched the lower of the Spiritual. It does not yet appear what we shall be, but we concur in the almost universal idea that Love universally reigns, and for those who have been translated

it means the fullness, the grand symphony of life—the eternal music of the soul.

My Forester Brothers, if I may, for I have been one of you, your Association is a grand one and confers a glory upon humanity by reason of its sublime record, its power and influence exerted for good in our land. It merits the pride cherished of its work which has extended and broadened to immense proportions, until now there is in our country a total membership of 250,000 willing and apt workers, second to none in aims and influence. It will live and prosper to develop nobility above self and a never-ceasing safeguard against the turmoils of demagogues and the ragings of the debased.

My friends, this memorial service is no idle ceremony, for most worthy of the living is worthy commemoration of the worthy dead. It is free from Pharisaic ostentation. They need no sympathy, but they need our remembrance. Tears keep alive memories of dear ones as dewes of heaven freshen the flowers that bloom over their quiet rest, and the very music of this hallowed hour has wafted cooling draughts to fevered brains, a freshening breeze to languid souls, a joy and an inspiration to those so fond of cherishing remembrance of loved ones in eternal repose.

REGAINING THE LOSS

IN every organization there is a measure of loss that is inevitable. The "wear and tear" of time is manifest everywhere; some of it is avoidable, much of it unavoidable. In any case, if prosperity is to be maintained and progress made, the loss must be regained and the injury repaired. This is vitally true of our Order, and

all similar orders. "Eternal Vigilance" is the price that we must be ready to pay for stability and growth. Time is irresistibly bearing our membership on to "the country from whose bourne no traveler returns." Every vacancy in our ranks is loss till it is filled up. It can be converted into a gain by placing in it a younger and more active brother than the one who occupied it. The rivers that empty into the sea would run dry in their course thither were they not fed by the rainfalls and the melting snows and glaciers in the mountains. The fruit tree yields up each season much of its life in broken twigs and torn branches, but every season it is repairing the loss by putting forth new shoots. Day by day the men who toil with brain and hand impair their vigor, but day and night they recreate the waste by food and rest. So the Fraternal Order suffers daily by time and the suspensions, sickness, disability, and death that time is ever bringing; but the Fraternal Order can gain all that is lost, and more, from the young generation that time brings, and brings in ever-increasing numbers to replace the old. Let us bring in the new members as fast as we lose old ones, and the Order will be maintained as strong and as vigorous as it is now. Let us continue bringing in young men faster than old ones drop out, as we have been doing since the organization of the Order, and we will be constantly improving the condition of the Order. Meeting these possible conditions, the Order will continue prospering while humanity lasts. When humanity ceases its occupation will be gone, the need for it will be at end, and it can go out of the business. Meantime it is doing business at the old stand, and it means to do a growing and therefore profitable business.

Ind. Forester.

IMPROVED ORDER OF RED MEN

Historical.—The Improved Order of Red Men is the present name of a society which claims to be the oldest charitable and benevolent secret society of American origin. In its present form it was organized at Baltimore, Md., in 1834; but this was, as the name indicates, a reorganization; and earlier societies known as Red Men seem to be traceable to the Sons of Liberty of the time of the War of Independence, and some account of them is proper in this place.

The Sons of Liberty appeared in Maryland in 1764, as an organization of the popular opposition to taxation without representation. That name was applied in the British Parliament by Colonel Isaac Barre in 1765 to the parties in the American Colonies who opposed the "stamp act," and it is said that the societies immediately adopted the name which Barre had given them. In Maryland the Sons of Liberty claimed an Indian chieftain as its tutelar saint and patron. Maryland loyalists organized St. George's, St. Andrew's, and St. David's societies, and the Sons of Liberty took the name of an Indian chief of the Delawares, named Tamina, or Tamanend, and called themselves Sons of St. Tamina, a St. Tamina Society being formed at Annapolis, Md., in 1771. The Indian disguises of the Sons of Liberty at the "Boston Tea Party" are well known; and after the Revolution the Sons of St. Tamina constituted the organized embodiment of popular patriotism and loyalty.

The Tamina Society, or Columbian Order, was formed at New York in 1780, and is the well-known Tammany Society of to-day. In 1772 a society known as the American Sons of King Tammany was formed in Philadelphia as a patriotic and afterwards political and benevolent society, and a like society in Baltimore in 1805. These Tamina or Tammany societies, and others in several cities, were at first political, but afterward became social and benevolent in their purposes, the Tammany Society in New York alone retaining its political character. As early as 1784 some of these societies paid stipulated benefits to their sick and distressed members, though their principal object was the fostering of the spirit of freedom and intense opposition to anything like aristocracy. In this thought they objected to the Society of the Cincinnati, organized in 1783 among veteran officers of the Revolutionary Army, and the Tammany or Columbian Order was in part a protest of this character and in favor of private soldiers. They gradually ceased to be active, except in New York, though there was some revival during the War

of 1812, a society in Philadelphia volunteering for garrison duty when it was thought, in 1813, that the British would attack that city.

As the Tamina societies became less political, and more engaged in charity, many of them took the name of Red Men. A society of Red Men was organized in a military company at Fort Mifflin, four miles below Philadelphia, on the Delaware River, in 1812. There is mention of a Tribe of Red Men at Charleston, S. C., in 1818-21, and other Tribes appear in New Jersey, Maryland, Pennsylvania, and New York, some of which maintained an independent existence as Red Men as late as 1854. The Tammany societies in Philadelphia were dissolved about 1822, and the Red Men seem to have practically taken their place as the patriotic American society.

The prevalence of the cholera in 1833 emphasized the need of charitable and fraternal assistance, and in 1834 there was an effort to gather and reorganize the scattered and independent societies under the name of *The Improved Order of Red Men*.

A preliminary meeting was held in Baltimore in December, 1833, and a permanent organization was made early in 1834. Some of the societies then existing had the name of too great social conviviality, and the Improved Order protested against these, and declared itself an association "for mutual fraternity and benevolence," adopting the motto: "Freedom, Friendship, and Charity." The first society of the reorganized Order was Logan Tribe, No. 1, of which George A. Peter was the first Sachem, and he is regarded as the founder of the "Improved Order of Red Men." Its first act was to prohibit meetings in buildings where liquor was sold, and its course was so well approved that a second Tribe was instituted in Baltimore before the year was out, and in 1835 these established a Grand Council of Maryland, electing William T. Jones as Grand Sachem.

The Order grew in Baltimore and extended to Washington, where a second Grand Council was organized, and in 1847 a Great Council of the United States was formed. The Order extended into Virginia, Pennsylvania, Delaware, New Jersey, and New York.

In 1847 higher degrees, entitled Beneficial Degree Councils and a Chieftain's League, were formed; and there was a revision of the ritual and adoption of a uniform regalia.

The Order of Red Men takes its nomenclature and legends from the history, customs, and virtues of the aboriginal American Indians. Local organizations are called Tribes; these are subordinate to Grand (State) Councils, and the latter to the Great Council of the United States, the supreme body. The ritual of the Tribes provides for the four degrees of Adoption, Hunter, Warrior, and Chief; while there are honorary degrees for those who have filled executive positions in Tribes in Grand Councils, and besides the Beneficiary Degree and the Chieftain's League (which is the Uniformed Rank of the Order).

The even growth of the Order was interrupted in 1850 by the schism of Metamora Tribe, of Baltimore, working in the German language. This Tribe disputed a benefit assessment declared by the Grand Council of Maryland and the Great Council of the United States, and, therefore, surrendered its charter and formed an Independent Order of Red Men. A few German Tribes joined in this movement, but with only limited success. During the half century their maximum membership has been about 12,000; and it is said that latterly there are many returns to the old affiliation.

The Improved Order grew steadily and rapidly from its organization till 1875, when it numbered about 40,000 members. It lost for a time, falling off to 27,214 in 1880, but later recovered, having about 140,000 members in 1895.

Several efforts were made to establish a female branch, and this was accomplished in 1887, when the degree of Daughters of Pocahontas was opened, which has grown to a membership of 26,000.

The report of 1895 showed 32 Jurisdictions, 1678 Tribes, 133,485 members, \$319,252 paid for relief of brethren, \$8,892 paid for relief of widows and orphans, \$80,163 paid for education of orphans, and total amount of receipts, \$1,087,787.

PATRIOTISM OF THE ORDER

THE "LONG TALK"*

BY GREAT INCOHONEE GEORGE E. GREEN, OF NEW YORK.

THE Improved Order of Red Men as a Fraternity and in its relation to the Government is a sentiment worthy of our serious consideration, and a theme for almost endless research, abounding in illimitable discoveries of acts—not meaningless words—calculated to command our highest admiration, excite our loftiest ambition, and inspire our most practical resolutions in the emulation of deeds well done.

* At Washington, D. C.

It is not my purpose to attempt the rôle of a historian, since there is an official history of the Order, with which all, especially fraters, should be familiar. Suffice it to say that no more ancient, no more honorable, lineage is claimed or sought by the Improved Order of Red Men than is permissible by a Fraternity having its birth, growth, and history contemporaneously with that of the American colonies and the United States of America.

Inscribed upon its banner, in imperishable letters of gold, may be read the revered and sacred motto: "Freedom, Friendship, and Charity." Can finite mind create or human heart desire emblematic words more lustrous, grander, or of wider significance? The preacher with this motto as a text must teach the sublime truths of the Sermon on the Mount, combined with the Golden Rule as an earthly measure; and a full application of the text would lose the finite in infinity, and cause the rainbow of promise to fade at the touch of Heaven's brightness and a millennium realized.

"Freedom, Friendship, and Charity!" Ah, what a trinity of words, and, when garlanded into deeds, how sweet the fragrance of the blossoms which strew our pathway from earth to Heaven; not "flowers that wither at the North wind's breath," but of the variety that perennially bloom, and never, never die!

"Freedom, Friendship, and Charity!" It may be reverently quoted: "But the greatest of these is charity." For an illustration of the practical exemplification of the motto, on the part of this Fraternity, I commend a careful perusal of the Report of the Great Chief of Records. Here is just a hint of a small portion of duly recorded and reported accomplishments by the Improved Order of Red Men during the past great sun, or year:

| | |
|-------------------------------------|----------------|
| Tribal receipts | \$1,427,405.91 |
| Paid for the relief of members..... | 443,495.19 |
| Paid widows and orphans..... | 10,506.21 |
| Paid for burial of the dead..... | 104,604.55 |

“He that hath no charity deserves no mercy.” —

“In faith and hope the world will disagree,
But all mankind’s concern is charity.”

My illustrious predecessor, Judge Robert T. Daniel, of Georgia, at the very incipency of the war with Spain, issued the following proclamation:

“*To the Tribes and Members of the Improved Order of Red Men*—Greeting: Whereas, our Order was born and nurtured in the same cradle of Liberty as our country, and once more the flag of our nation has been unfurled, and its graceful folds float to the breeze; and whereas, the President of the United States has issued a call for 125,000 volunteers to defend that flag we all love and reverence, which is the common heritage of us all; and in remembrance of the fact that in 1774 the Sons of Liberty helped to raise the American flag; in 1812 the Society of Red Men defended it; now it behooves us, the Improved Order of Red Men, the lineal descendants of the Sons of Liberty, through the Society of Red Men, to rally around our country’s flag, and to defend it as devotedly and patriotically as did the founders of our Order; now, therefore, by the authority vested in me as Great Inchoonee of the Improved Order of Red Men, I do issue this proclamation to all the Tribes of the Order, and do recommend:

“That each Tribe take suitable action to meet the present crisis in our country’s affairs; and I further recommend that each Tribe take such action as will relieve

the brothers who may enlist in the service of our country from payment of dues during the time of their service.

“And now, in behalf of 200,000 loyal, patriot freemen throughout the North, East, the South, and the West, who are members of our Order, we tender to William McKinley, the President of the United States, our faithful fealty to our flag and our country's cause; and, in his efforts to uphold and maintain the honor and dignity of our country, he will have our sympathy, our prayers, and our ARMS.

“And may the Great Spirit send through the clouds of war a beacon light to guide and direct him in these momentous hours, and may the God of Battle give a speedy victory to our righteous cause!”

Such sentiments, such actions, by a Great Chief, the highest in this Order, and by one who, as a citizen, held opposite political views to the President and Federal Administration, were timely and consistent with the traditions, history, and principles of a Fraternity of purely American origin, having been conceived in patriotism and born of the love of American freedom and righteous liberty of thought and action. A Fraternity nurtured and strengthened by an undying devotion and loyalty to our one common country—“undivided and indivisible”; a Fraternity throughout all its splendid existence teaching respect for and obedience to duly constituted authority, and intelligently realizing the appropriateness of, and inspiration in, our National Anthem—“America,” coupled with the “Star Spangled Banner.”

The proclamation of the Great Inchoonee found a hearty response throughout the Fraternity, and was commended, as it deserved, from press and pulpit. Thousands of loyal Red Men and patriots, needing no urging, sadly bade home and friends good-bye, and cheerfully

took up arms, not in the defense of our country, but for the honor of our flag and the blotting out of cruel slavery, tyranny, and persecution under Spanish rule, which had resulted in the establishment of a rendezvous for starvation and butchery at our very door. Doubtless the clandestine and diabolical plot resulting in the blowing up of the *Maine* hastened the war, and a more righteous war, productive of more glorious results, has never befallen the lot of any nation.

The Great Incohonee, in his Long Talk at Indianapolis, at the last Great Sun session, voiced this sentiment of thanks to the Creator, accompanied by a prophecy of richest blessings and an admonition to the membership to be active and ready for the harvest:

“We thank the Great Spirit that the sweet harbinger of Peace has unfurled its wings and rests once more over our land. Through the rift in the clouds we can see the golden sunlight of a brighter day. Prosperity and happiness on the wings of the morning will once more bless our common country. Let us hail it with gladness. Let us be active, and ready to reap the blessings that will come to our country, our Order, and ourselves.” It is safe to say that the Fraternity, with one accord, breathed a responsive and earnest “Amen.” But this was not to be, and soon was disclosed the truth of the sacred proverb: “Man proposes, but God disposes.”

This country, in reluctantly inaugurating war with Spain, entered willingly, even cheerfully, into the contest against “oppression, wrong, and suffering,” issuing the noblest declaration a nation ever offered in giving battle, and from which it has never receded one iota on its expansive march from the Occident to the Orient.

The map of the world was, however, unexpectedly changed when the God-fearing, man-daring, heroic

bravery, and well-directed warfare of Admiral Dewey and his men, of equal courage, converted into old junk the Spanish battleships in Manila Bay. This peace-loving Republic, with never a thought of conquest, was, not by accident, but, as I reverently believe, by the intention and direction of God Almighty, swung out of its usual course, and burdened with new and difficult responsibilities of widest possible import to the quickened growth and stability of the highest order of good government, Christian civilization, rugged intelligence, liberty, peace, and justice throughout the world.

Shall this nation flinch and fail to proceed on its onward, broadened march? Will it shirk onerous duties because of fear of failure? Will it falter in persistently seeking the full consummation of the responsibilities, and fail to appreciate the opportunities which the Great Spirit, in such a mysterious, if not miraculous, manner has placed at its disposal? *No*. A THOUSAND TIMES, NO!

"He has sounded forth the trumpet
That shall never call retreat."

He who ruleth nations and peoples has willed that perfect peace should be temporarily delayed until American arms shall prevent the semi-civilized barbarity of the minority Filipinos from terrorizing and misgoverning the majority.

The question at issue is not one of Filipino misgovernment, but of *good government*, of civilization, of honesty, of Christianity. When the Filipinos demonstrate ability and capacity to rule rightly instead of misrule, to be tolerant, substituting liberty and justice for the worst forms of slavery and savagery, it is then time to permit a republican form of self-government. Until then,

the bounden duty of the United States of America, to itself and the whole civilized world, is to subdue rebellion by peaceful means if consistently possible, but by the terrible results of exterminating war, if need be, and supplant the disorder and chaos with good order and modern civilization. To do this will doubtless involve graver responsibilities, disappointments, dangers, and sacrifices, coupled with mortifying delays and disasters; but these shall quicken and inspire action, and not deter. Can anyone truthfully say that the end does not justify the means?

Again, why fear expansion? This Republic, under Divine guidance, has constantly expanded, its history clearly vindicating the views from Washington and Jefferson to Lincoln and Seward, who in their days were no less expansionists than President McKinley and his administration of to-day, the correctness of whose position is quite justified in the light of history, as well as by recent developments.

Men possessing good business acumen, and who have long been students of affairs, judging coming events by the shadows of light they cast before, freely predict that the commerce of the Pacific Ocean in a few decades more of years will rival that of the Atlantic, and the industrial and commercial activities will be the largest and most remunerative in Eastern Asia. Shall the United States refuse to participate therein?

Without in the leastwise forsaking the earliest motives, which were loftier than trade or commerce, shall this nation, in view of subsequent circumstances over which it apparently had no preventing control, abandon its duty to civilization, to flag, and country, as well as to God above, by allowing armed and organized savagery to administer *self-misgovernment*, simply for fear of carp-

ing critics at home or abroad, or lest jealous rivals should say that this nation had an "eye to business?"

If in pursuance of right victory follows, and this nation reaps a golden harvest, not only because of the consciousness of right action, but by enlarged possessions, expanded developments, and increased resources, may we not justly accept these partially compensating material results as the reward of merit? Instead of lending fuel to the fire of Filipino barbarity, and inciting continued heathenish rebellion in possessions clearly by Spanish cession the property of the United States, it would better become the critical and fault-finding citizens to remember and act upon the toast given in 1816 by Stephen Decatur: "Our Country! In her intercourse with foreign nations may she always be in the right; but Our Country, right or wrong."

The friends of Filipino rebellion, living so near Plymouth Rock, which rock was referred to by Longfellow as "the corner-stone of a nation," itself standing as a monument to expansion, should heed the admonition offered by Robert C. Winthrop, in the toast given at Faneuil Hall, July 4, 1845: "Our Country, whether bounded by the St. Johns or the Sabine, or however otherwise bounded or described, and be the measurements more or less—still Our Country, to be cherished in all our hearts; to be defended by all our hands."

The evening twilight of the nineteenth century will not vanish into darkness until the United States of America stands pre-eminently at the head of all the nations of the earth in the long list of grand accomplishments and civilizing victories of war, climaxing with a triumphal march against wrong, which, providentially, placed the United States as one of the greatest controlling nations of the world, almost magically and in so brief a period of

years evolving from a colony or scattered colonies to free and independent states; and then, near the close of the nineteenth century, in a day, the transition so unexpectedly came, necessarily making our country a colonizing power, with sovereignty extending over new seas and strange lands.

Beginning before the brilliant dawn of the twentieth century morning breaks upon the world, as citizens of the United States we undertake with willing hands and faithful hearts the sacred and responsible broadening mission entrusted to our keeping, promising the world and the Ruler of Nations that we will govern with tolerance, moderation, equity, and equal justice to all. What we may fail in accomplishing in our day we will pass down from clean hands and with hearts pure in their motives to the equally clean hands and hearts of our posterity.

The rich inheritance from our fathers of a good name, of liberty, patriotism, courage, of love for and loyalty to flag and country and American institutions will be forever treasured by the citizens of the United States and its possessions, and will be transmitted as an imperishable ancestral heritage to their children and their children's children until time shall be no more.

Possibly this Long Talk, in its extended reference to matters of state, may be misinterpreted by some portion of the "pale-face world" to indicate that the Improved Order of Red Men is a political institution. Such is not the case.

"Red Men administer no oaths binding you to any political or religious creed; as you enter this wigwam, so you depart, a free man."

Confident, however, in the belief that the Fraternity and those acquainted with its purposes will not misinter-

pret my motives, I desire to emphasize the fact that this American Fraternity stands conspicuously loyal to country, and unqualifiedly for patriotism of the intense character, even subscribing to the historical sentiment proposed by Rufus Choate: "We join ourselves to no party that does not carry the flag and keep step to the music of the Union."

The President of the United States, in a recent speech teeming with sympathy, patriotism, and eloquence, in welcoming home the remaining members of the gallant Tenth Pennsylvania Regiment, made use of the following language:

"Every one of the noble men of the regulars or volunteers, soldiers or seamen, who thus signally served the country in its extremity, deserves the special recognition of Congress, and it will be to me an unfeigned pleasure to recommend for each of them a special medal of honor.

"While we give you hail and greeting from overflowing hearts, we do not forget the brave men who remained, and those who have gone forward to take your places, and those other brave men who have so promptly volunteered, crowding each other to go to the front, to carry forward to successful completion the work you so nobly began. Our prayers go with them, and more men and munitions, if required for the speedy suppression of the rebellion, the establishment of peace and tranquillity, and a government under the unquestioned sovereignty of the United States—a government which will do justice to all, and at once encourage the best efforts and aspirations of this distant people, and the highest development of their rich and fertile lands."

To these sentiments, and to the policy announced, I am sure nearly or quite all the members of our Order stand securely committed, regardless of political or religious

beliefs. It is claimed that twenty thousand members of the Improved Order of Red Men voluntarily assumed a higher degree in this Order by joining the ranks of the United States army and helping to preserve unsullied the honor of the nation and the glory of its flag; and it is my belief, should necessity arise, that a call to arms would secure the response, perhaps not in words, but deeds: "We are coming, Mr. President, two hundred thousand strong," limited in numbers only corresponding to the disabled members of the Order.

Can less be expected of an organization the very fiber of whose history is interwoven with the warp and woof of the United States Government—*good government*? The "Sons of Liberty," the parent seed from which has grown the splendid fruitage of fraternal societies now under the jurisdiction of the Improved Order of Red Men, was organized for the express purpose of founding a new and good government.

The "Society of Red Men" in 1813 was imbued with a similar spirit, and carried forward inspiration in the work undertaken of strengthening the government in its second heroic struggle with Great Britain. It is peculiarly appropriate, then, for the Improved Order of Red Men to prove itself true to the brilliant legacy of patriotism and loyalty inherited from such worthy sires, who participated in founding and preserving the nation, by ever showing an intelligent and active interest, *patriotic and non-partisan*, in all things that tend to the upbuilding, glorious achievement, and perpetuity of the high purposes and magnificent destiny of the Fraternity and the land of its birth.

WASHINGTON

AN ADDRESS*

BY REPRESENTATIVE FREDERICK H. RICE, OF NEW YORK.

THERE are two widely dissimilar views of Washington that have been held of recent years in this country. One represents him as a rather commonplace man made prominent by force of circumstances; the other ranks him among the few supremely great characters of the world's history. It is safe to say that the latter view is the one held by the majority of the serious students of his career; but it is equally safe to affirm that the view which degrades him from his high and lofty eminence is shared by a large number of persons of average culture and intelligence. To the generality of people and to the scholar Washington is still our greatest hero; but to the large class lying between these two extremes his fame is, unfortunately, too often marred either of conventional acquiescence or of ungenerous cavil. If this latter proposition were not true, the mention of his name would elicit greater enthusiasm and fewer sneers or silly jokes. But Frenchmen do not sneer at Napoleon, and Italians do not joke about Garibaldi. How is it, then, that Americans fail to revere their own national hero, who in the eyes of competent judges is inferior to no character in the range of history? There are, probably, two causes for this strange phenomenon. Many of us do not understand how truly great Washington is, because silly biographies like that of Weems and pompous eulogies have obscured the

* In the special memorial services at the tomb of Washington, on the hundredth anniversary of the death of George Washington.

actual man from our view and led to a natural reaction against him. Again, our Anglo-Saxon propensity to drag illustrious men down to the level of mediocrity and to worship the average has caused many of us unconsciously to derogate from Washington's richly-earned fame, and to seek to class him with the other public men of more or less ability whom we have produced in great numbers. But that we may judge more clearly in this important matter, let us briefly review the story of his life—a story which has been told and re-told for a century, but which will nevertheless be told and told again as long as the world endures.

George Washington was born of good English stock in Westmoreland County, Virginia, Feb. 22, 1732. His father died early, but his mother, Mary Ball, gave him an admirable training, which was conducted later on by his elder half-brother, Augustine. Of actual schooling he got little, save such as sufficed to make him a practical surveyor. He spelt badly, but did accounts well; he wrote poor verses, but was careful to copy out fifty-odd "rules of behavior." He had as little of the true literary afflatus as any youth of genius could well have, but he tamed the wildest horses and dominated the most unruly of his schoolmates.

It seems to me that Washington was destined to be the Father of his Country. From his seat here at Mount Vernon he watched the clouds gathering in the political heavens, and he displayed a statesmanly prescience in being almost the first American to perceive that a complete break with England was necessary to the peace and prosperity of the Colonies. He was no revolutionist, but neither was he afraid to trust the conclusions of his own mind; and if he was no orator, he certainly was not a man to mince his words. Cæsar himself did not more

thoroughly see the necessity for one-man rule at Rome than Washington saw the necessity for public independence in America. He declared at Williamsburg, in 1774, that he was ready to raise a thousand men, support them at his own expense, and march them to the relief of Boston. A few weeks later he rode on horseback with Patrick Henry and Edmund Pendleton to the Continental Congress at Philadelphia. He was, by the confession of Henry himself, easily the greatest man among the delegates. The Second Congress saw him again in attendance, and ready to lay down his life for his country; but, although he could brave death, he could not face praise, and he left the chamber when John Adams nominated him to be commander-in-chief of the Continental forces. The next day he accepted the position, while protesting his unworthiness and refusing to accept any pay beyond the reimbursement of his expenses. No Roman of old ever came forward to save the state with purer intentions and under more favorable auguries of success. Although to weaker spirits the prospect was appalling, strong men drew happy omens, not from the flight of birds and the entrails of victims, but from the justice of the common cause and from the character of Washington. Nor did they mistake, nor do we mistake, when we assign to him the success of the Revolution.

As we retrace the weary years that elapsed between Washington's taking command, July 3, 1775, and his laying down his office, Dec. 23, 1783, we perceive clearly that, under Providence, the issue of the mighty struggle depended on him. Had he lost heart at the supineness and bickerings of the people at large; had he grown weary of correcting the blunders of incapable subordinates; had he disdained to control a fatuous Congress, or put down a wretched cabal among his own officers; had

his nerves given way at the sight of the suffering at Valley Forge; had his spirit wavered at frequent defeat; in short, had he been anything but the noble patriot and the great commander that he was, the course of history might have been changed, and the United States might have died in their birth forever, or come into existence again years later, and under far different auspices.

But he was Washington—the noblest figure that any people has ever set in the forefront of its life and history. While he lived and fought on with his ragged troops, the Union was maintained in spite of all state squabbles; while he was in command, any alliance made with France must be one which America could accept with dignity; while his brave heart beat, repulse meant only fresh resolve, and hardship and suffering only more splendid rewards of triumph.

It is idle to deny that he was the soul of the Revolution, and it is equally idle to ask whether or not he was a great general. Whether he was, technically speaking, a master of the art of war, students of that art may decide; though it is as well to remind them that Frederick the Great praised his Trenton campaign as a masterpiece of strategy. But that he is worthy to rank with the supreme commanders of history, no man of sound judgment or capable imagination will deny; not that he always won his battles, or won them in the most approved way; not that he planned like a comet in the heavens threatening desolation to the nations; not that he moved across the world's stage like a Karl or a Timour. His career does not enthrall us as does that of Alexander; it does not leave us breathless with admiration as does that of Cæsar; it does not exalt us and horrify us as does that of Napoleon. But it does give us that supreme sense of satisfaction which flows from the perception of harmony, dig-

nity, steadfastness, uprightness, serenity, wisdom. These are the characteristics of Washington's statesmanship, whether we regard his firm policy of resistance to the insolence of revolutionary France, or his refusal to plunge his country into a second war with England, or his cordial acceptance of the financial measures of Hamilton, or his steady accentuation to the national principle, or his firm but humane policy toward the Indians, or his prompt crushing of the whisky rebellion; or, finally, his progressive views on the subjects of slavery and national education, and his prophetic comprehension of the importance of the West. What shall be said of such a man, save that he was as great in peace as he was in war, and veritably the Father of his Country?

THE EXAMPLE OF WASHINGTON

AN ADDRESS*

BY HON. CHAUNCEY M. DEPEW, SENATOR FROM NEW YORK.

INDISCRIMINATE eulogy has obscured the lesson of his career. He was neither a prodigy nor an accident. Rare gifts of mind and body were supplemented by a genius of common sense. He utilized with indomitable industry every opportunity to master the art of war and understand the science of government. He was also the most methodical and far-sighted business man of his time. He loved the hunting field, and was foremost in every athletic sport. Jefferson says that Washington was the best horseman he ever saw, and his fondness for fine horses

* On the centennial of the death of Washington, delivered before the Order of Red Men, at Washington, D. C.

drew him from Mount Vernon to Philadelphia to witness a famous race. The only officer who came from the bloody field of the Braddock massacre with honor and glory was Colonel Washington. At the age of twenty-six he had been for five years in continuous active military service under able generals of the British army and in independent commands. In his campaigns he had become personally familiar with the country from Boston on the east to the extreme boundaries of the western wilds. He was a trained soldier of brilliant reputation when he assumed command of the Continental Army at Cambridge twenty years afterward. For two decades, as a member of the Virginia House of Burgesses and of Continental conventions and conferences, he had mastered the controversies with Great Britain and become a constructive statesman of the first rank.

It has been given to no other man in the story of nations to be the repository of the destinies of his country in so many and such varied crises in its history. Washington's career demonstrates the value of character. In genius and acquirement in several lines Hamilton, Jefferson, and Adams were his superiors. Each of them had a large following, but the following formed a faction. All parties reposed unquestioning confidence in the uprightness and unselfish patriotism of Washington. "There is but one character which keeps them in awe," said Edmund Randolph. A favorite fad of the leveling up by universal education in our day is the one that no man is indispensable to the people, the Army, the Government, a cause, or an industry. But in the clearer view of a century's retrospect we now see that the death of Washington at any time between 1776 and 1797 would have changed the destiny and delayed, if not destroyed, the development of this nation.

When peace and independence were assured the victorious army encamped at Newburg in sullen discontent. It was ragged, hungry, and suffering from long arrears of pay. It had little respect for the Congress which was so indifferent to its services and its wants. Under the leadership of a popular soldier, who became in after years Secretary of War, it placed the dictatorship before Washington. There were in the past an unbroken line of great captains, who in the hour of such temptation had surrendered patriotism to ambition. A general less loved would have been set aside on refusal and another chosen. Washington, by speech and example, lifted his comrades above their sufferings and anger to loyal devotion for the Republic which had been won by their valor, and established for all time the only principle on which a free government can exist, the subordination of the military to civil authority.

No patriot ever accepted a great office so reluctantly. His regrets and misgivings he thus entered in his diary when he left his home to assume the Presidency: "About 10 o'clock I bade adieu to Mount Vernon, to private life, and to domestic felicity, and, with a mind oppressed with more anxious and painful sensations than I have words to express, set out for New York with the best disposition to render service to my country in obedience to its call, but with less hope of answering its expectations." Samuel Adams, Patrick Henry, John Lamb, the leader of the Sons of Liberty, and multitudes of the best people of the country doubted the new scheme of government. A large majority of the public men of the nation believed in the right of the States to nullify the acts of the Federal Government, and that it possessed no power to enforce its decrees. It had neither navy nor merchant marine. Its unpaid army was disbanded. There were no manu-

factures, no credit, and there was a discredited currency. Our bills for only \$600,000 had been protested in Europe, and by protest and insurrection the people declared their inability to pay \$4,000,000 a year in taxes. The governments of Europe received our representatives with scant courtesy or contempt. The only bond of union and the only basis for confidence were the idolatrous devotion of the people to their President. Upon him rested the gravest responsibility ever imposed on a ruler.

Eight years after the foreboding entry in his diary on accepting the Presidency he returned to Mount Vernon. His work was completed. He had given national life to the stately sentences on the parchment containing the Constitution. Elastic and indestructible institutions, principles, and policies were working harmoniously and smoothly for liberty and union, and national growth and grandeur. The pace had been so set for the perpetuity of the American Republic that neither party passions nor sectional discord nor civil war could destroy it or impair its glorious opportunities for its citizens and its inspiring example for peoples of other lands struggling for their rights.

One hundred years ago to-day his spirit ascended to heaven, leaving his people in tears and his country draped in mourning. Europe joined in the universal sorrow. The British channel fleet lowered their flags at half mast. Napoleon Bonaparte ordered that black crape should be suspended from all standards and flags for ten days, and arranged an imposing funeral ceremonial and testimonial oration. Lord Brougham, with characteristic clearness and eloquence, condensed the judgment of mankind. He said: "It will be the duty of the historian and the sage of all nations to let no occasion pass of commemorating this illustrious man, and until time shall be no

more will a test of the progress which our race has made in wisdom and virtue be derived from the veneration paid to the immortal name of Washington.”

TAMINA'S DAY

AN ADDRESS*

BY ANDREW H. PATON, GREAT INCOHONEE.

THE pleasant and profitable manner in which the Order celebrated Tamina's Day of last great sun constrains me to advise that we again fittingly observe this day, historic in the annals of our country and of our Order. It is well for our own instruction and pleasure, and because of the impress for good it will be upon the pale-face world, that we shall meet in our council chambers on the 12th sun of Flower moon, or as near thereto as we conveniently can, to recall the virtues of Tamina and his people, of the patriotic organizations of America which used his and their names and observances for the public good, and to show our lineal right and our pride to stand before the American people as the patriotic and fraternal exemplars of their virtues. These gatherings need not be costly, but should be public as much as we can make them. They should be arranged to be of the most dignified character, in order that the noble purposes of our Order may be brought in the most favorable light before all the people.

Last great sun many calls were made upon the chiefs of this Great Council, and others, for information upon which could be based appropriate programs and long

* Presented to the Great Council, at Minneapolis, Minn.

talks for the occasion. The literature of the land, as well as of the Order, gives little of information on this subject, except by the most laborious research. There is not room in a document of this character to give detailed information of this kind, but a few quotations and extracts are annexed hereto, in the hope that they may be of value in the preparation of those making arrangements for a Tamina's Day program. In addition to these quotations, etc., our members will find much good material in the History of the Order, published at 36 Bromfield Street, Boston.

Tamina was famed for his exploits as a hunter and warrior, and, from the waters of the rising sun, and from the Father of Waters to the Great Salt Lake in the land of the setting sun, his deeds were recounted at every council fire.

He waged, for many years, a war with his mortal enemy, the Evil Spirit, and during this time his prowess and courage exceeded, if possible, all that is related in song and story of the Grecian Hercules.

The Evil Spirit filled the land with poison sumach and stinging nettles, which diffused virulent exhalations through the air, poisoning Tamina's people and puncturing them when they went to hunt.

Tamina took advantage of a heavy drought and set fire to the prairies, thus consuming the venomous plants, and even singeing the Evil Spirit himself, who was skulking about.

The Evil Spirit then sent fearful beasts, large, swift, and ferocious mammoths, and other monsters, in immense numbers, whose hides were so tough that no arrow could pierce them, and they caused great devastation; but Tamina caused salt to be sprinkled at various places throughout his dominions; and in the paths of these ani-

mals, as they went to these "licks," he caused large pits to be dug and concealed by trees and leaves. Into these the beasts fell and were killed, being impaled on the points of sharpened sticks, and their bones are yet found there to prove the truth of the story.

The Evil Spirit then tried to deluge Tamina's country by raising dams across the Great Lake, near where Detroit now stands, so as to cause a great rising of Lakes Huron and Michigan, and another dam at Niagara to raise the level of Lake Erie. But Tamina cut open the drains where the waters of the Miami, the Wabash, and the Allegheny now run, and by cutting a ditch which at present forms the channel of the Ohio.

For this his adoring people called him the "Saviour of his Country." The lakes gradually subsided, but the Rapids of Detroit and the Falls of Niagara still remain as monuments of the astonishing event.

The Evil Spirit then stirred up the Red Men of the East and North against Tamina, and a long and bloody war ensued, but they were at length defeated and a great number taken prisoners.

They expected to be put to the most horrible tortures, but they were astonished when Tamina spared their lives.

He had them taken before him, and he delivered to them a discourse so full of good reason and sound sense that they were ashamed of their villainy.

The Evil Spirit was determined not to give up, and so laid in ambush to attack Tamina himself; but Tamina, who was ever watchful and alert, knew by the moving of the bushes where the Evil Spirit had secreted himself, and pretending not to notice the discovery, advanced and dealt such a terrific blow with a stout hickory staff on the Evil Spirit that he bellowed with pain.

They clinched and had a terrific fight, which lasted fifty days, and not since the giant piled mountain upon mountain has it been equaled; not a tree was left standing for miles around. Tamina finally conquered, but his fingers and wrists had been so weakened and strained by the contest that he was unable to hold the Evil Spirit; but as he slipped through the fingers of Tamina he was ordered to remove himself to the cold and remote regions of Labrador, and never to return under pain of death.

Tamina, thenceforward, devoted himself to the arts of peace. His government was patriarchal, mild, but firm. His people looked up to him as their father, and referred their disputes to him. His decisions were always law. Plenty pervaded his land, and his people were contented and happy. Their watchword was: "Tamina and Liberty."

His fame spread abroad, and Manco Capac, the great Inca of Peru, sent for him to come to a point in Mexico, a point about equidistant from the dominions of each, to consult on a form of government which he was about to establish in Peru.

Tamina, before departing, called together his tribes, which numbered thirteen, and delivered his precepts to them.

The Eagle—The Eagle should be your model. He soars above the clouds. He takes a broad survey of the country round. Learn from him to direct your thoughts to elevating objects, and to rise superior to fogs of prejudice and passion. Learn to behold, in the clear atmosphere of reason, all things in their true light and posture.

The Buffalo—Strong, but loves company; does not separate himself from his fellows. Imitate him. Operate in concert; stand together; support one another, and you will be a mountain that no one can move. Fritter away

your strength in divisions; become the spirit of parties; let wigwam be divided against wigwam, and you will be an ant-hill which a baby can kick over.

The Dog—Study in the virtues of the dog the sturdy warmth of his attachment; the disinterestedness of his friendship; the constancy of his fidelity. Mark him as the object of your kindness and imitation. Love with half the warmth, sincerity, and steadiness with which these, your constant companions, love you all, and happiness and comfort and joy will make your land their dwelling-place, and you shall experience all the pleasure which human nature can bear.

The Beaver—The industry of the beaver merits your regard. Labor and perseverance overcome all things. For I have heard old people say that their ancestors made the sun by collecting into a heap all the fire-flies and glow-worms they could find, and the moon by gathering into a pile all the fox-fire or phosphoric rottenwood they could procure.

The Squirrel—Mark well the foresight with which the squirrel collects his food and stores for the winter. So you should look forward to the winter of life, and have some provision necessary for yourselves at that needy time.

TAMINA TRADITIONS

AN ADDRESS*

BY DR. SAMUEL LATHAM MITCHELL.

TRADITION records that long before the discoveries of Ferdinand De Soto or La Salle, or even before the fancied voyage of Boehm, Tamina and his people inhabited all the land west of the Allegheny Mountains and northward of the Ohio River, besides the land included by Maryland, Delaware, Pennsylvania, and New Jersey.

Tamina died at an unusual age, full of years and honors, and presumably between the years 1683 and 1685; for in the former year the first treaty for the purchase of lands by William Penn with the Red Men was concluded, and is dated April 23, 1683.

In that treaty Tamina and Metamaquam relinquished their right to a tract of land lying between Pennypack and Meshaming creeks.

In the treaty dated 30th day of May, 1685, the name Tamina does not appear. From this we infer that the Great Spirit called him home between these two events.

Another account places the wigwam of Tamina where Princeton College now stands.

"I have long looked with the eyes of a critic into the jovial faces of these sons of the forest, unfurrowed with cares, where the agonizing feeling of poverty had never stamped distress upon the brow. I have watched the bold, intrepid step, the proud, yet dignified deportment of nature's man in fearless freedom, with soul unalloyed by mercenary lusts; too great to yield to laws or power

* Delivered before the Tammany Society of New York City.

except from God. As these independent fellows are all joint tenants of the soil, they are all rich, and none of the steepings of comparative poverty can strangle their just claims to renown. Who, I would ask, can look without admiring into a society where peace and harmony prevail; where virtue is cherished; where rights are protected and wrongs redressed, with no laws but the laws of honor, which are the supreme laws of their land? Trust the boasted virtues of civilized society for a while, with all its intellectual refinements, to such a tribunal, and then write down the degradation of the 'lawless savage' and our transcendent virtues. . . I fearlessly assert to the world (and I defy contradiction) that the North American Indian is everywhere, in his native state, a highly moral and religious being, endowed by his Maker with an intuitive knowledge of some great author of his being and the universe; in dread of whose displeasure he constantly lives, with the apprehension before him of a future state where he expects to be rewarded or punished according to the merits he has gained or forfeited in this world. . . . Morality and virtue, I venture to say, the civilized world need not undertake to teach them. . . . By nature they are decent and modest, unassuming and inoffensive, and all history (which I could quote to the end of a volume) proves them to have been found friendly and hospitable on the first approach of white people to their villages on all parts of the American continent, and, from what I have seen (which I offer as proof rather than what I have read), I am willing and proud to add, for the ages who are only to read of these people, my testimony to that which was given by the immortal Columbus, who wrote back to his royal master and mistress from his first position on the new continent, 'I swear to your

Majesties that there is not a better people in the world than these ; more affectionate, affable, or mild. They love their neighbors as themselves, and they always speak smilingly.' . . . I have had some unfriendly denunciations by the press, and by these critics I have been reproachfully designated 'the Indian-loving Catlin.' What of this? What have I to answer? Have I any apology to make for loving the Indians? The Indians have always loved me, and why should I not love the Indians?

"I love the people who have always made me welcome to the best they had. I love a people who are honest without laws ; who have no jails and no poor-houses. I love a people who keep the Commandments, without ever having read them, or heard them preached from the pulpit. I love a people who never swear ; who never take the name of God in vain. I love a people who 'love their neighbor as they love themselves.' I love a people who worship God without a Bible, for I believe that God loves them also. I love these people whose religion is all the same, and who are free from religious animosities.

"I love a people who have never raised a hand against me, or stolen my property, where there was no law to punish for either. I love the people who never have fought a battle with white men except on their own ground. I love and don't fear mankind where God has made and left them, for they are children. I love a people who live and keep what is their own without locks and keys. I love all people who do the best they can, and, oh ! how I love a people who don't live for the love of money."—*Catlin*.

The Red Men who accompanied Catlin to Europe gave an example of the innate generosity of their character, from which our so-called civilization might learn a

beautiful and valuable lesson. It was a mystery they could not expound for them to see women in rags with children, also in rags, in their arms, standing in European cities at the corners of stores filled to the door and window with all the comforts and luxuries which man might crave. Their money and wealth had to be withheld from them in order to prevent them pouring it into the hands of these poor people. It was a subject of constant consideration with them when they were alone together, and they used to emphatically say that it made them "unhappy to see so many poor people." They would say, "Talk about sending blackcoats (missionaries) among the Red Men. We have no such poor people among us, or people who abuse the Great Spirit; we dare not do so." On one of these occasions Little Wolf, having his dying child in his arms, put a shilling into its hands to drop into the beggar's lap, in order that it might die doing a good deed.

The suggestion is respectfully presented that if Tribes cannot secure an orator who will specially prepare a long talk on the lines here given, they can present a program of feast or song, with a reading of the story of Tamina and the above quotations sandwiched in, to their members and families. Give the family this, and frequent, opportunity to meet socially in our wigwam, and thus make them Red Men in heart, if we cannot make them so actually. If it is impossible to do either of the foregoing, then give the extracts in your local paper as the story of Tamina and the original Red Men, of which we celebrate the day.

FUNERAL ODE

BY REPRESENTATIVE COLE, OF MICHIGAN, PRESENTED TO THE GREAT
COUNCIL, BINGHAMTON, N. Y.

Tune: "Pleyel's Hymn."

Bending sadly o'er thy form,
Late with health and vigor warm,
Brother, in our night of grief
What shall give our hearts relief?

Shrined within this mortal clay
Such a loving spirit lay,
That we shrink with half distrust,
Ere we give it back to dust.

Freedom's never fading light,
Friendship's luster, pure and bright,
Charity's effulgence blest,
Ever filled that faithful breast.

Gracious manliness and grace
Found a constant 'biding place
In the form now closed and dark.
Quenched its late illuming spark.

Brother, from thy heavenly rest,
From thy home among the blest,
Come, in angel guise, to cheer
Those who sorrow for thee here!

From that radiant home on high
Comes to us this glad reply:
"Mourn not! For the path he's trod
One degree is nearer God."

ANCIENT ORDER OF UNITED WORKMEN

Historical.—This oldest of the great fraternal beneficiary Orders in the United States was founded at Meadville, Pa., October 27, 1868, by John Jordan Upchurch. Upchurch was a mechanic, at that time in the employ of the Atlantic and Great Western Railroad. He was possessed of no marked literary attainments, but was a keen observer of men and events, of good reasoning powers, and of a philanthropic spirit. His object was at first to bring together the conflicting interests of capital and labor, and provide for the settling of disputes by some means of arbitration. Incidentally, he proposed to establish a system of life insurance, and this feature has taken the leading place, instead of that which was at first in Upchurch's mind.

Like the other fraternal societies of insurance, this Order began with crude and un-business-like management, and showed little promise of growth, till the meeting of the Grand Lodge of Pennsylvania, at Meadville, in 1873, at which time the Order had only 800 members. But this was followed by the formation of a Supreme Lodge and a very rapid and prosperous growth.

The first lodge was named Jefferson, No. 1, and provided that when the total membership should amount to one thousand an insurance office should be established and policies issued, securing at the death of a member not less than \$500, to be paid to his heirs.

A provincial Grand Lodge was formed in 1869, when the amount of insurance was placed at not less than \$2000, and a uniform assessment established of one dollar. Five lodges were represented at the Provincial Grand Lodge in 1870. There were dissensions and two rival Grand Lodges for two years; but in 1872 union was recovered and the Order began its remarkable growth. In 1895 it had in the United States 6000 lodges, with over 318,000 members, and in Canada about 32,000; and it had paid to widows and orphans between 1869 and 1895 more than \$70,000,000.

Benefits are paid by Grand Lodges to beneficiaries under their jurisdiction, while the Supreme Lodge pays benefits to persons outside the jurisdiction of any Grand Lodge.

It is a matter of wonder that this society has prospered so greatly while requiring so low a rate of assessment and making the rate the same for members of all ages.

The death rate is sometimes excessive in some particular jurisdiction, and then the Supreme Lodge levies a special assessment upon the Order as a whole. Sick and funeral benefits are

not assumed by the Grand Lodges, but are left to the subordinate lodges to provide at their option; but it is said that comparatively few do this.

There is an auxiliary branch for women, called the Degree of Honor, which has a membership of about 40,000.

What might be called a "side degree" is entitled the "Order of Mogullians," with which certain substantial benefits are conferred, as well as some amusement.

This Order ranks in membership next to the Odd Fellows, Freemasons, and Knights of Pythias, and has thus far been wonderfully successful in maintaining its system of insurance. It is commonly believed, however, that this system must, sooner or later, be revised after the example of other assessment orders. The glory of the Order is in being the first to show that life insurance can be secured at a lower rate by using the principal of fraternal assistance, and thereby not only securing the management of its affairs and collection of its revenue, for the most part, without salaried agents, while at the same time cultivating fraternal kindness and charity in a pleasant and helpful brotherhood.

FRATERNAL GREETINGS

AN ADDRESS*

BY PAST GRAND MASTER WORKMAN CHARLES G. HINDS.

Supreme Master Workmen and Brethren:

The progress of the West in material things during the past generation is strikingly typified by the progress of the great State within whose borders you are sojourners and upon behalf of whose nearly thirty thousand Workmen I am here to extend to you a brotherly welcome.

Within the memory of those among you, where to-day stands the capitol building within whose walls you have met, the fierce Dakotah, one of the most warlike and populous of the tribes of red men, pitched his teepee, and along the river bank, from the roaming deer, bear, and

* To the Supreme Lodge, A. O. U. W., St. Paul, Minn., June, 1903.

buffalo, supplied his wants and rested himself for the ever-present conflict with his hereditary foe, the Chipewa.

You are

“In the land of the Dacotahs,
Where the Falls of Minnehaha
Flash and gleam among the oak leaves,
Laugh and leap into the valley.”

Here dwelt the arrowmaker and

“With him dwelt his dark-eyed daughter,
Wayward was the Minnehaha,
With her moods of shade and sunshine,
Eyes that smiled and frowned alternate,
Feet as rapid as the river,
Tresses flowing like the water,
And as musical as laughter;
And he named her from the river,
From the water-fall he named her,
Minnehaha, Laughing Water.”

Yet the sons and daughters of those warriors, with the children of the first white settlers, attended district school and learned the arts of peace, and the Indian has buried the hatchet forever. Where roamed the deer and the buffalo lie the greatest wheat fields in the world; where hibernated the bear is the greatest iron region in the world; where plied their vocation the handful of trappers and traders of the past generation dwell nearly two millions of prosperous people, gathered from all parts of civilization, sending the product of the greatest food-producing area of the world out to all parts of the world.

The progress of the world in the higher missions of life—those that seek the “fatherhood of God and the brotherhood of man”—has kept pace with its material advance-

ment. The great nations of the world no longer feel it beneath their dignity to adjust their differences in a court of peace. The echo of the cry of the starving in lands afar off is heard. Great conflicts between labor and capital are adjusted by arbitration. And for these triumphs fraternity is entitled to some credit. For it causes the high born and the lowly born, the employer and the employee, the ruler and the subject, to "meet upon the level and part upon the square" of the lodge room floor. Because it keeps want from the door of the widow when the natural provider has been taken away, and keeps the orphans off the street. Because it places school books in the hands of children. And because it visits the sick and buries the dead.

And we are assembled here to-day in the name of fraternity to legislate for the good of fraternity. It is well for us to pause at the outset and contemplate this grand errand that brings us to the headwaters of the Mississippi and within the boundaries of the North Star state.

How wonderful the progress of fraternity! But thirty-five years ago that handful of thirteen men in a small Pennsylvania hamlet set a world force in motion that has grown to a fraternal beneficiary membership of five millions of brothers, paying annually sixty millions of money in extending protection to twenty millions of dependents. Realize, if you can, the dark shadows of want removed from humble homes, the possibilities of better citizenship held out to the orphaned child, the lifting from the grip of vice to the high plane of virtue of those to whom our society and those inspired by our organization have, in that short space of time, paid six hundred millions of dollars at the very time it was most needed. And when you legislate have in mind the preservation of

those to come after us, of the six billions now pledged by us and our sister organizations to our dependents.

But the payment of money is not the only benefit conferred by fraternity upon mankind. To my mind, fraternity is one of the important factors of the age in developing the higher qualities in man. To-day are here gathered together as brothers men who proudly own allegiance to the crown "upon whose empire the sun never sets," and men whose immediate ancestors, because of the mistaken policy of a stubborn ministry in the time of an imbecile king, met their forefathers upon the bloody field of battle. And we do well to meet together, for the same blood that was greedily drunk by the thirsty earth at Hastings was the blood of your forefathers and of our forefathers. Your ancestors, who wrung *Magna Charta* from King John, were our ancestors. The spirit that contended on the field of Naseby against the divine right of kings and wrote the Bill of Rights was the same spirit that fought at Lexington and wrote the Declaration of Independence! And the descendants of those men, who guarded the charter in the cabin of the *Mayflower* and in this new land worshiped God in their own way and helped to rear a world-power, with the descendants of those men and the land they were forced to leave, climbed together the walls of the Forbidden City and bade the heathen Chinese keep his hands off of all Christians, whomsoever they were! So, long may the Union Jack and Old Glory float side by side upon the free breezes of heaven, their silken folds entwined and together upholding the eternal principles of right and justice to all mankind!

And here in our own "land of the free and the home of the brave" how glad we are that the doubts of the past all lie buried in the past. Who knows the ways of

Providence? Nations and individuals alike are as nothing to the Almighty Power when a divine plan is to be accomplished. Some unknown force sank the *Maine* beneath the waves, and she carried down to death men of different nationalities, different religions, and different languages, men of the North and men of the South, and one who stood at the altar of our fraternity and pledged himself to our Order. But those martyrs of history sank beneath the waves of a hostile shore, covered, all of them, by the same shroud of the nation, the Stars and Stripes, and their souls ascended to one God! And when from Dewey's flagship at Manila there flashed athwart the sky the nation's battle-cry, "Remember the *Maine*!" the answering roar of our guns spoke both the vengeance and the union of our people forevermore!

The world grows better apace. This fraternity has its mission for the betterment of mankind. And when the Divine plan has been accomplished and the work that started with the dawn of creation has been fulfilled; then, when the universe has been released from the restraining hand of the Creator and the worlds go crashing through space and are resolved into the elements from which they come—when chaos again rules and the book of life is closed and all is perfect peace—when God reigns supreme—may this great fraternity be recognized as one of the instruments of the Most High for the redemption of his erring children. And because of your mission of fraternity and of charity, which is love, you are welcome among us—aye, you are a thousand thousand times welcome!

ADDRESS OF WELCOME

BY HON. ROBERT A. SMITH, MAYOR OF THE CITY OF
ST. PAUL.

Brethren and Friends:

I am proud, gentlemen, to meet the representatives of the noblest fraternal organization of this land. I am informed that almost every State of our glorious Union is represented here. This organization in its short life has expended millions of money, relieved the fatherless and the widowed, and attained a high standing socially.

It affords me pleasure this morning, in behalf of the people, to extend to you a very cordial welcome and the freedom of the city. And I trust that your deliberations will be of such a character as will tend to promote the highest good for our Order and that those participating will reflect great honor upon themselves and the fraternity. I hope, gentlemen, in your short sojourn here, you will have pleasant social relations with the people, and, if I understand the character of our brother Workmen in this city, they will vie with each other in giving you a general good time. I thank you.

ADDRESS OF WELCOME

BY HONORABLE SAMUEL IVERSON, STATE AUDITOR OF
MINNESOTA,

*Supreme Master Workman and Brothers of the Supreme
Lodge of the Ancient Order of United Workmen:*

I greatly prize the honor I have this morning in extending to you gentlemen a greeting to the State of Minnesota.

It is to be regretted that our Governor is not present at this time to perform this duty in a much more satisfactory manner.

I prize the honor and extend to you the hearty greetings of the State of Minnesota and bid you welcome.

Your great Order, great in its numbers throughout the Canadas and the United States, is one of the greatest within the borders of the State of Minnesota. I cannot speak from personal knowledge, but I judge from your works, gentlemen; and by your works the public will judge you.

Your Order in the State of Minnesota is great, because, first, of your great works; second, because of your large numbers; and, third, because of the strong and powerful men belonging to it within our State.

Minnesota is a strong fraternal State. We believe in fraternalism here, and your society is safely imbedded in the hearts and minds of our people.

As has been already stated, Minnesota is great in its resources. Our vast prairies contain boundless acres of the most fertile agricultural lands in this country; vast deposits of iron ore are found within a short distance of the city of St. Paul on the north shore of Lake Superior; and our forests of pine and hardwood are known and famous throughout the length and breadth of the land.

We hope, gentlemen, before you return that you will be able to witness the grandeur of our State.

And now to our friends from the eastern line of Canada to the western line of Canada and British Columbia, we bid you a hearty greeting to St. Paul. And to the members of this grand Order from the different States of the United States, I bid you a hearty welcome to the State of Minnesota.

It is a great honor for us to have you within our borders to-day, and I wish you a wise and safe and conservative administration, and bid you God-speed in your good work.

RESPONSE

BY SUPREME MASTER WORKMAN WEBB M'NALL.

Mr. Chairman, Mr. Mayor, Mr. Auditor, and Brother Members of the Supreme Lodge:

On behalf of forty Grand Lodge Jurisdictions, extending from the Atlantic to the Pacific, and from farther north than anyone has traveled, to the Gulf of Mexico, embracing four hundred and sixty thousand members in this Order, we desire to thank you for the courtesies that you have extended to this Supreme Lodge. We feel, in the language of one of the speakers, "that it is the greatest Order in existence." We believe it. We know it to be true! We realize that with four hundred and sixty thousand members—thirty thousand, or nearly that number, in your own Jurisdiction of Minnesota—paying to the orphans and widows of our deceased brothers ten million dollars per annum, laying the money down in the laps of the widow and orphan without taking a postage stamp for expenses—that we are an Order that we all feel proud to belong to. It is the best Order on earth! Nearly thirty-five years old, going along year in and year out, having the manhood and the courage to meet all propositions that come before it; not an excitable body, but a conservative body of men who have passed through all the places of honor in the Grand Lodge Jurisdictions—they come here to

legislate for what? Upon behalf of yourselves or themselves? No. But upon behalf of the loved ones at home, that is, the holders of the beneficiary certificates.

No one has ever charged, or ever will charge, the Supreme Lodge of the Ancient Order of United Workmen that it ever legislates for sinister motives or from a personal standpoint, but always having in view what is to be the best interests of the forty Grand Lodge Jurisdictions embraced in the Supreme Lodge.

We come here this time to the city of St Paul, and a noble Jurisdiction in this State—one of the large Jurisdictions—a Jurisdiction that is doing good work. And I might divert here long enough to say to this Supreme Lodge that during the last year we have taken in enough members in the Supreme Lodge Jurisdiction to start another great big Grand Lodge set off by itself. Twenty-five thousand members taken in during the last year, over and above the net losses and the lapsations. That is another proposition this Order can well feel proud of.

I might proceed and discuss this matter up one side and down the other until dark. To members who are conversant with the laws of this Order and the history of this Order as to its record in the past—and upon that we can anticipate what its record will be in the future—I want to say to you that we are going on forever!

This Order will become stronger; it will become stronger in Minnesota, and it will become stronger in the other thirty-nine Grand Lodge Jurisdictions. And when we come to the three Jurisdictions north of the line, and the thirty-seven Jurisdictions south of the line, there is no dividing line—we are people of the same tongue, possess the same kind of soil, the same kind of business—when we cross over the line, we note no change in meeting with the brothers that live north of the line.

Again I say to you that upon behalf of the Supreme Lodge we feel proud of the reception you have given us. The Mayor did not say in explicit language that he had turned over the keys of the city, but I know in his great-big-heartedness he is going to do so, and, if not, we are going to take them anyhow. If the keys were not turned over, we will take them and go ahead just the same. And if there are any other courtesies that the Mayor has overlooked, we are going to accept them and take advantage of them.

In conclusion, I again thank you upon behalf of the Supreme Lodge, and thank you very kindly for the attention you have given me.

PRESENTATION ADDRESS

BY PAST SUPREME MASTER WORKMAN WILSON*

Supreme Master Workman and Brethren:

The duty devolving upon me to-day is also a pleasure. I am here on behalf of the members of this Supreme Lodge to express their appreciation of the courtesies extended to them during their visit to St. Paul. I am here also on behalf of the ladies, who are with us, to express their appreciation of the courtesy and attention shown to them by the Chairman of the Committee, Past Grand Master Workman J. J. McCardy. Representing, as he does, the Grand Lodge of Minnesota and the Subordinate Lodges in the State, we return to them, through him, our thanks for the cordial reception and the fraternal

* In the following address presented to Brother J. J. McCardy, Chairman of the Local Committee on Entertainment, a beautiful solid silver set.

hospitality extended to us during the meeting of the Supreme Lodge.

To him personally, as well as officially, we are indebted for many courtesies and kindly acts, which we shall not soon forget. We shall carry away with us pleasant memories and happy recollections, which can never be effaced from our memories.

We desire, moreover, to leave with Brother McCardy a small token of our appreciation, which shall be a perpetual token to him of the many friends he has made and who, though they will be absent from him, will never forget him. It is as sterling in character as that of our friend, whom we honor and esteem, and we ask him to accept it with our best wishes for his future welfare.

In accepting the beautiful gift Brother McCardy responded in a few well chosen and eloquent words, showing his appreciation of the good will of his brethren of the Supreme Lodge.

BURIAL SERVICE AND RITUAL

A LODGE may attend funerals of deceased members, when request shall have been made by the deceased or her family or friends.

The lodge shall assemble at the residence of the deceased member or at the lodge room one-half hour before the time set for the services.

The regalia of all the members shall be draped at the top with black crêpe. A sprig of evergreen or a flower shall be carried in the hands or worn on the left breast. In addition the pall-bearers shall wear a band of crêpe on the left arm.

The remains shall be escorted to the grave or to the limits of the town or city, as circumstances may direct; the lodge preceding the hearse, and the pall-bearers, as a guard of honor, attending the remains.

Upon arriving at the grave the lodge shall halt and allow the remains to pass to the front, where they shall be placed on the bier, the left side of the grave.

The lodge shall surround the grave in the form of a circle, space being left at the head of the grave for the family and friends of the deceased.

RITUAL

THE Chief of Honor shall take position at head of casket. The Past Chief of Honor shall take position at foot of casket. The Lady of Honor, Chief of Ceremonies, and Recorder shall take position in the rear of the Past Chief of Honor.

The Past Chief of Honor shall say:

Beloved Friends and Members of the Degree of Honor, we have assembled with sorrowful hearts to pay our last tribute of respect to our departed sister. While we grieve for the loss that has bereft us of a valued friend and worthy member of our Order, we do not lament as those without hope, looking forward to a glorious resurrection when we again shall meet her. We are hopeful and not despairing, and in that blessed faith shall say farewell and leave her here. Believing in the soul's immortality, it is fitting that we should recognize the hand of Divine Providence that directs the course of human events.

Let us pray.

The Past Chief of Honor shall say :

Almighty God and Loving Father, we beseech Thee that out of Thy Infinite compassion, Thou wilt look down upon us in mercy as we gather here to consign the body of our sister—from whom the soul has departed—to the silent tomb. Have pity for our weakness; sustain us with Thy grace; comfort and console the aching hearts of her sorrowing family and friends in their deep affliction and teach them to realize the truth that “Whom the Lord loveth He chastiseth.” Teach them to bow in submission before Thy Divine Will, that they may say with contrite hearts, “Not my will, O God, but Thine be done.” May they so live hereafter that beyond the bitter pain of parting they may discern the sweetness of a glad reunion beyond the grave, that is assured to all who love Thee and keep Thy commandments. We pray now that Thy blessing may rest upon all here present before Thee. Go with us where we go and abide with us where we abide. Bless our Fraternity in its mission of charity and earthly protection. May it go forward with increasing success in its labor of love, in administering to the wants of the suffering and distressed, and in watching over the sick and the dying, guide and protect us forevermore, and save us at last. Amen.

FUNERAL ODE

Our sister, called from earthy scenes,
To nobler life has gone.
The night of death—in Heaven's light
Is merged in sweetest dawn.
Firm is our faith in future life,
Where loved ones gone before
To part from them no more.
With blissful joy have welcomed her.

REFRAIN:

From worldly cares and woes of earth
Her spirit hath release.
Life's journey o'er, in realms of light
May her soul rest in peace.

Chief of Honor (laying a wreath upon the casket):
On behalf of the lodge, I give this wreath as a symbol
of our undying love for our departed sister, and of the
esteem in which we held her while living, and in which
we shall henceforth cherish her memory.

Response by the Lodge: Our sister shall rise again.

Past Chief of Honor (laying a white flower upon the
casket): This is an emblem of the beauty of the golden
chain of friendship which unites the hearts of our mem-
bers while living and draws us with tender bonds of sym-
pathy toward the sorrowing friends of our departed
sister.

Response by the Lodge: "Blessed are the dead who
die in the Lord—even so saith the spirit, for they rest
from their labors."

Lady of Honor (laying a crown of bay leaves or
flowers upon the casket): This is a token of the triumph
that crowns the close of a life lived in accordance with
the principles of our beneficent Order.

Response by the Lodge: "We thank God, who giveth
us the victory."

Chief of Ceremonies (laying wreath of ivy upon the
casket): As a symbol of our belief in the saving truths
of religion I deposit this Emblem of Faith.

Response by the Lodge: "Simply to our Faith we
cling."

Recorder (laying a branch of evergreen upon the
casket): The immortality of the soul does not share in
the death of the body.

Response by the Lodge: "For this mortal shall put on immortality and we shall be changed."

Second stanza of Funeral Ode:

The grave hath here no victory.
Stern death hath here no sting.
The precious promises we plead,
While to our Faith we cling;
Though friends are left on earth to mourn
This thought can ever cheer,
This golden chain of love unites
The distant and the near.

REFRAIN:

From worldly toil and earthly cares
Her spirit hath release.
Life's journey o'er, in realms of light
May her soul rest in peace.

The casket shall be lowered into the grave, the lodge solemnly repeating in concert:

Behold the silver cord is loosed, the golden bowl is broken. We commit the body to the grave, where dust shall return to the earth and the spirit to God, who gave it. Earth to earth, ashes to ashes, dust to dust, looking for the resurrection and the life to come.

Third stanza Funeral Ode:

Farewell, farewell, our sister true;
A last farewell to thee.
Rest thou in peace, thy honored name
Shall not forgotten be.
Thou wilt be missed, t'were sad to part
On this bleak earthly shore,
Had we not hoped in Heaven to meet,
Where partings are no more.

REFRAIN:

From worldly toils and earthly cares
Her spirit hath release.
Life's journey o'er, in realms of bliss
May her soul rest in peace.

Past Chief of Honor: May the Almighty God, our Heavenly Father, preserve us by his gracious presence amid the trials of this mortal life and at death receive us into peace everlasting. Amen.

The lodge may now disband and prepare to leave the cemetery with such form and order as may have previously been decided upon.

Unanimously adopted by the Superior Lodge.

THE HONORED DEAD

To the Supreme Lodge A. O. U. W.:

Your Committee on Honored Dead respectfully submit the following:

Since the meeting of the Supreme Lodge, one year ago, sixteen Past Grand Master Workmen have finished their work and gone to render their account.

“One army of the living God
To His command we bow.
Part of the host have crossed the flood,
And part are crossing now.”

Year by year the number of those who “cross the flood” is increasing, and soon the majority of our beloved will gather on the “thither shore.”

God's messenger has been choice in his selection during the past year. Two of the most active and best beloved of our officers have been taken from among us. We miss them much because we loved them much.

For them we have no grief or tears. They need not our sympathy. No longer do they “die daily”—they live forevermore.

Gathered at the graves of our dead, we remember that we are mortal.

In far-off Palestine is an empty tomb, beside which once sat "a young man clothed in white raiment."

Remembering this empty tomb, we stand where our own beloved are entombed and cry in triumph: "O grave, where is thy victory! O death, where is now thy sting?"

We are not unmindful of the sorrow and heartache which is the heritage of our bereaved ones. In their presence our own tears fall, our hearts are sad; but joy mingles with our pain and smiles and tears are blended.

We are dumb in the presence of such grief save only as our lips whisper the prayer that our Father's glorious face may shed its gentle rays upon the uplifted and tear-stained faces of the widows and orphans of our dead, and thus show them the way to the land where no night is and death is not known.

Fervently we pray that the mantle of our Father's charity may enfold them; the light of Hope illumine their pathway, and Heaven's protection be their shield and defense.

We pray, also, for ourselves, that our lives may be helpful to others, and, dying, we shall leave behind us influences which shall benefit and ennoble our fellowmen.

Your committee recommend that tributes rendered at this service be published in our proceedings, and copies of the same be furnished to the families of the deceased and memorial pages be assigned for each departed brother.

WORK OF FATHER UPCHURCH

ANCIENT ORDER UNITED WORKMEN

FRATERNITY took up the burden of humanity when Father Upchurch and his associates organized the A. O. U. W., the first American secret society of its kind, over thirty years ago. No record of the nineteenth century that does not recognize the work of this humble Pennsylvanian in behalf of the widows and orphans can in any sense be deemed complete. Though he builded better than he knew, John Jordon Upchurch died in comparative obscurity in Missouri, very nearly a stranger in a strange land, and none of the emoluments of office in the great fraternal system he set in motion ever fell to his lot. He died, as he had lived, a plain, kindly-hearted mechanic, leaving for his family only the money that came from his insurance certificate in the parent order. But the stately monument raised to his memory in St. Louis, where he sleeps in the beauty and quietude of God's Acre, tells of a glory greater than the glory of him who taketh a city. The victories of those who blazed the pathway of fraternity were won by a little band of quiet, determined men, whose sole motive was the good of their fellow men:

"Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of stirring drums,
And the trumpet that sings of fame."

History has written them as true benefactors of the race; their glory shall not fade away. And we who to-day sound the praises of fraternity sing not of arms, but of the man, leaving to some newer Virgil the laure-

ate's praise for deeds done amid the clash of arms and the frenzied tumult of battle. The victories that have followed the flag of fraternity are the victories of plenty over poverty, of intelligence over ignorance, of brotherhood over narrow and selfish ways of living. Father Upchurch, in his own crude way, put a new force into being and showed us the road that leadeth to opportunity, and though the big world of this twentieth century rushes past his grave with hurrying, noisy feet, his memory will live in the thought of every true fraternalist, no matter to what plan or which society he may hold allegiance.

Fraternal Tribune.

OUR RESERVE FUND

IT has been one of the boasts of the Fraternal Beneficial Orders that it is their leading feature to pay as they go, and collect no reserve fund as against future liability. This enables them to afford protection at less cost than the life insurance companies, and thus extend their beneficence to a very large class of worthy people to whom life insurance is impossible. In defense of this system it has been urged that it is unsafe for beneficial societies with a representative government and frequent change of officers to accumulate a large reserve fund, and thus tempt men of improper motives to seek positions in which it would be under their control. Investigation of the experience of fraternal societies, notably the A. O. U. W., within the past years has taught them a fact they did not realize before, and that is, as men grow older their liability to death increases, which increases the cost to the society of their protection, and that as the society

grows older along with the advance of its membership into the higher ages its death rate will be increased, which increases the cost of its protection. This is leading these societies to consider whether it is not feasible for them to provide an adequate reserve from the beginning, so as to keep the cost of protection always within competitive limits. This leads to an investigation of what has been done by similar societies, some of them having a membership close to a million. One of the oldest of these, the Ancient Order of Foresters, celebrated its one hundred and fiftieth anniversary recently, at which time it had a reserve of \$28,000,000, and its history shows as careful and safe handling as does the history of any other institution having a like accumulation. The Manchester Unity of Odd Fellows changed from the pay-as-you-go system in 1853, and now has a reserve fund of over \$30,000,000, which has been as safely handled as the funds of any other fiduciary institution in England. Our British cousins are not our superiors in integrity or financial wisdom. What they have done with such manifest advantage to their societies, and with perfect safety, American societies can do. But one of two things is possible in institutions that pay death benefits, whatever may be their names, or style of business, and these are a constantly increasing rate as members grow older and the society grows older, or a continuously even rate with a reserve. Wisdom in the end will dictate the reserve.

The A. O. U. W. Overseer.

KNIGHTS OF HONOR

Historical.—Seventeen members of the Ancient Order of United Workmen, including members of the Independent Order of Odd Fellows, led by James A. Demaree, founded the Knights of Honor at Louisville, Ky., in 1873. They adopted a plan of assessment, by which members between 45 and 55 years of age at the time of joining paid a higher rate, being one of the earliest assessment societies to adopt this principle, which now prevails almost universally. They grew rapidly in numbers till, in 1895, they had a membership of 126,000. At that time they began a reorganization of their system of assessments, bringing them to the standard of fraternal insurance generally accepted, and in consequence suffered a loss of members, the number in 1897 having fallen off to 96,000. The effect of the reorganization has been beneficial. A member may carry insurance of \$500, \$1000, or \$2000. More than \$52,000,000 has been paid in death benefits since the organization.

The Order was established with no more secrecy than such as is necessary to keep out intruders and unworthy men from its benefits; upright men of all political parties and religious creeds being welcomed. No oath is administered at initiation; only a promise to obey the laws of the Order, and "protect a worthy brother in his adversities and afflictions." The would-be member is required to profess a belief in God, and must be able to earn a livelihood for himself and family. Beneficiaries must be the nearest dependent relatives, and certificates of membership cannot be used as collateral nor are moneys paid in their redemption subject to seizure to satisfy debts of the insured. Lodges pay sick benefits to members at their option, and handle their own funds to that end.

In 1875 the Supreme Lodge established a side or auxiliary degree of Protection, to which Knights of Honor, their wives, mothers, unmarried daughters, and sisters, eighteen or more years of age, were eligible. Only a few lodges of this degree were instituted during the next year or two, and in 1877 the Supreme Lodge repealed the law creating it; whereupon representatives of the degree meet in Louisville, Ky., and organized the independent Order known as the Knights and Ladies of Honor (*q. v.*).

In 1878 the Order suffered a terrible reverse in the epidemic of yellow fever, which brought the death of 193 members, with death losses to the Order amounting to \$385,000. Despite these losses, and the departure of those who formed the Knights and

Ladies of Honor, it has grown until it has thirty-six Grand Lodges, representing 2600 subordinate Lodges, and about 130,000 members.

NOTE.—This order we have not been able to present in our usual manner, with illustrating addresses. It has, however, a historic place in the development of these beneficiary societies, among which one is often the parent of another, and it seemed best to present even this bare historical statement in its appropriate place.

KNIGHTS AND LADIES OF HONOR

Historical.—In May, 1875, the Supreme Lodge of the Knights of Honor authorized a degree for females, which was designated the Degree of Protection,—of which all beneficiary members were required to be members of the Knights of Honor,—consisting of their wives, mothers, widows or unmarried daughters or sisters over eighteen years of age, and several lodges of this Degree of Protection were organized during the two succeeding years. The movement, however, did not enlist strongly the interest of the Supreme Lodge, and in 1877 the law creating the degree was repealed.

The lodges already instituted, however, held a representative convention in Louisville, Ky., in September, 1877, and decided to form a permanent organization, and proceeded to elect and install the necessary officers of a Provisional Supreme Lodge.

A year later, September 19, 1878, the Supreme Lodge of Protection, Knights and Ladies of Honor, held its first annual meeting in Louisville, Ky.

In 1881 the General Assembly of Kentucky amended the act of incorporation which had been passed in April, 1878, by striking out the words "of Protection" in the title, and by substituting for the original membership limitation clause the words "all acceptable white persons, male and female." Thus was laid broad and deep foundations for the future growth and prosperity of the Knights and Ladies of Honor, which dates its independent existence as a fraternal Order from September 6, 1877.

The business of the Order is conducted through a Supreme Lodge, Grand Lodges, co-extensive with their several State boundaries, and Local or Subordinate Lodges. It has at present sixteen Grand Lodge Jurisdictions, and a membership which extends into nearly every State in the Union. The Order is, in the purest sense, a representative organization, the members electing their officers and making their own laws through their chosen representatives. The Supreme Lodge is the head and sole legislative body, having full power to enact laws for its own government, and for the government of the Grand and Subordinate Lodges. It also exclusively controls the collection and disbursement of the relief, or insurance, fund and the general, or expense, fund connected therewith. Local and Subordinate Lodges, however, may create, hold, and disburse benefits for sickness, accident, or other purposes at their pleasure, independent of the Supreme Lodge.

THE TWOFOLD OBJECT OF THE ORDER

1. To unite fraternally all acceptable white men and women, of any reputable business, occupation, or profession, between the ages of eighteen and fifty-five, inclusive; to give all possible moral and material aid to its members and those dependent upon them, by social gatherings, by moral, instructive, and scientific lectures; by mutual encouragement in business and by assisting each other to obtain employment.

2. To provide indemnity to the beneficiaries of those who die by the creation and maintenance of a Relief Fund. This fund is authorized by the organic law of the Order and maintained by monthly contributions from those members who desire to share in its benefits and who can pass the required medical examination.

Being organized upon the basis of a membership both male and female, the Order has carefully tabulated the number of deaths, male and female, respectively, since 1878, and has concluded that the death rate among males is the greater. General statistics compiled during recent years show that women, as a rule, live longer than men, and their exposure to accidental and violent death and by the abuse of intoxicants is far less. Another fact tending to establish the same conclusion is that the average policy life among the decedents is greater among the females than among the males, the female average being 6 years, 7 months, and 4 days, while the male average was 6 years, 2 months, and 5 days; a difference of nearly half a year in favor of female risks.

The Order has also made an important feature of its Relief Fund. Relief Fund certificates are issued for \$500, \$1000, or \$2000, as applicants may desire, but no

person may hold more than one certificate. Upon the receipt of satisfactory proofs of the death of a Relief Fund member in good standing at the time of death, such a sum of money is paid to the beneficiary of the deceased as is specified in his or her Relief Fund certificate. Only members of the family or persons dependent upon or related to the insured may be designated as beneficiaries. Monthly contributions to the Relief Fund are required from all the holders of Relief Fund certificates, in accordance with an established schedule of rates. The creation and disbursement of this fund brings the Order into subjection to all the essential principles of life insurance laws of the various States and to the rulings of the various Insurance Departments. The same fidelity to essential underlying principles in the construction of its schedule of rates; the same loyalty and obedience to enacted law and the rulings of Insurance Departments is required in the manipulation and disbursement of the Relief Fund as is required of any other life insurance organization. This being the case and the Knights and Ladies of Honor being a self-governing Order, everything pertaining to the general subject of life insurance becomes of paramount interest not only to the officers and heads of the executive departments, but to every member of the Order as well.

The total membership May 1, 1903, was 66,658, being a net gain in April, 1903, of 1429, when \$1,755,500 new insurance was written. The benefits paid since organization to May 16, 1903, amounted to \$19,643,843.95.

The Supreme Lodge, having been originally chartered in Kentucky in 1877, was again chartered in 1885 by the State of Missouri, and in 1891 was incorporated under the statutes of Indiana. Its membership is distributed in nearly every State in the Union, being about equally

divided between the two sexes. The Supreme Lodge exclusively controls the collection and disbursement of the Relief Fund. The Relief Fund is maintained by monthly assessments upon members participating in its benefits, and who are distinguished in the laws of the society as Relief Fund members. The Relief Fund department comprises three divisions, according to the amount specified in the Relief Fund certificate held by the members thereof. The several divisions and amount of benefits payable in each division are as follows: Division 1, \$500; division 2, \$1000; division 3, \$2000. No person can hold more than one Relief Fund certificate in this Order, or become a member of more than one division at the same time. All moneys received from assessments are pooled to pay death losses, regardless of the division to which the deceased may have belonged. One assessment is levied on the first of each month, and if not paid during the month the member stands suspended by operation of law. Acceptable persons between the ages of 18 and 65 may be admitted as social members without medical examination. They are exempt from contributing to the Relief Fund, but cannot be Relief Fund members, nor are they eligible to the office of Financial Secretary or Treasurer or Representative to the Grand Lodge.

THE GROWTH OF FRATERNITY

FRATERNAL beneficial societies, which not very many years ago were almost an unknown quantity, have with giant strides caught up with the times, until now they have become one of the essentials of our civilization.

The absolute need for protection is so manifest, and these societies supply the needs of mankind so thoroughly along the line for which they were organized, that they have become indispensable. Millions upon millions of men in this broad land number themselves among the vast army of the fraternal society. The present high and important position in which these societies find themselves has not been the wild growth of a day nor a year. Its unfolding has been steady and regular, and it will continue to grow and to branch out until it reaches the furthestmost corner of civilization.

In its infancy there were, naturally, many obstacles to be overcome, and defects and weaknesses were apparent on every hand. The fundamental principle, however,—that of brotherly love and protection,—was right, and the apostles of fraternity were neither daunted nor discouraged by the defects and weak points that they encountered. With right on their side, there could be no such word as fail, and they went to work and built up stronger barriers where weaknesses existed, and where defects were in evidence they were corrected, and more zealous and thorough work done.

Being built upon a foundation as firm as adamant, taking as its pivotal principle the Golden Rule—that rule of man toward man which ranks so closely to the command, “Thou shalt love the Lord thy God with all thy heart,” that His Son says it is “like unto it,”—we can feel assured it has come to stay. The spirit of fraternity has grown so rapidly, and is being taught so thoroughly, that it has far exceeded the wildest anticipations of its fathers. It is not in any sense derogatory when it is said that, as weaknesses have manifested themselves in the past, so we must expect to have them to cope with in the future. Fraternal societies are only in a crude state as yet, but

they are becoming more and more perfect each day ; they are learning from each new experience, and the mistakes of the past will serve to make them but stronger in the future.

And the defects that arise from time to time are not defects in the great structure, but rather in the individual member, for man is but mortal and prone to error and mistake. These conditions have been met and overcome in the past, and just so sure will they be overcome and eliminated in the future. Yes, the fraternal society has come to stay, and long after we have mouldered into dust that God-given institution will be caring for the widow and protecting the orphan. The years will roll by, and with each successive year a higher standard of perfection will be set up ; men will come more and more into harmony with the teachings of God and the necessities of man, and should we in the dim and distant future be permitted to take a retrospective view of what has been accomplished, we would be amazed at the grand result !

Fraternity has been elevated to its proper sphere when, in the words of one of the active and loyal Knights of Honor in New York, it is placed "next to the cross." Christ himself laid the cornerstone of fraternalism when He said, "Thou shalt love thy neighbor as thyself." The importance and the great depth of this command was never fully realized until the germ of fraternity and brotherly love took root in the hearts of those who, later, gave it forth to the world. The cords of fraternity have drawn and knit men together as companions and brothers, such as the church has never succeeded in doing. The old crabbed, selfish nature of man is gradually being melted like snow in the summer sun, until now you can grasp the hand of your neighbor and call him brother, no matter what his sect, or politics, or position in life, and feel that

there is a bond of sympathy between you—and that, the bond of fraternity.

Let us be up and doing. We have an order of which we can feel justly proud; we have a lodge that can be whatever we make it. We have a gospel that brings “healing in its wings,” and in the same measure as we help others may we expect to be helped ourselves. Let us do our own duty thoroughly, no matter in what channel it lies, looking for no other reward than that which comes from the knowledge of some good work done. The individual needs the help of the Order, and the Order needs the assistance of the individual, and when we come to understand this, and act upon it, we will be doing our share toward erecting a monument that will last to the end of time.

Sextus, in K. of H. Reporter.

LIFE INSURANCE—A CHRISTIAN DUTY

NEXT to love of God comes love of family; duty to God first, duty to family second. Faithfulness in discharge of the first duty implies faithfulness in the second. Obligations to God imply the obligations to those whom He has entrusted to our care. To do the best for the present while living, regardless of the future, is by no means the full duty to man. “He lives long who lives well.” We recognize that it is a Christian duty to leave wife and children the heritage of a good name, and although “a good name is rather to be chosen than great riches,” it is also a Christian duty to leave them as far as possible a comfortable maintenance. “A good man leaveth an inheritance to his children’s children.” To make provision for the future is unselfish, and un-

selfishness is a trait of Christian character. Life insurance enables one to carry out his principle of Christian duty and unselfishness more perfectly than any other system that has ever been devised. The system is, indeed, so perfect that little or no room is left for an excuse to a man with a family for not making future provision for them. It is true, in many cases, more or less self denial is required to pay the premiums. If, however, anyone attempts to argue with himself that he is not required to make such a sacrifice, he should consider which hardship is the greater, for him to pay the premiums, or for his family to get along without the insurance thus provided in case he be taken from them. The man who places a proper estimate upon life insurance will not be without it, and he will cling to it with unyielding tenacity, even though it requires the closest economy to pay the premium.

A man's life will be freer from anxiety by having life insurance, as he knows that in event of his death it will prove a safeguard to his family against want and hardship. Furthermore, the improved plans adopted by the companies of late years afford excellent opportunities for providing for old age. Many young men and young women owe their education to the wise provision made for them by life insurance. It provides, therefore, not only against want and for old age, but is a potent factor for the promotion of the best interests of society. If anyone having a family is inclined to the belief that life insurance fails of application in his case, let him take a sheet of paper and write on one side the arguments in favor of life insurance, and on the other arguments against it. In comparing results he will find many arguments in favor of it and none against it.

Presbyterian Messenger.

ROYAL ARCANUM

Historical.—Dr. Darius Wilson, of Boston, planned the organization of the Royal Arcanum in 1877, and June 23 of that year invited John A. Cummings, a publisher; Julius M. Swain, merchant; Prof. George W. Blish, elocutionist; W. O. Robson, stenographer; Charles K. Darling, merchant; Rev. William Bradley, Dr. J. H. Wright, then a student of medicine; Ezra M. Crawford, book-keeper, and William Goodhue, to his house, 1066 Washington Street, where they all underwent a careful medical examination, and paid the fees of membership, and then organized them as Alpha Council, No. 1, of Boston; and they received into their number Mr. M. J. Chapin as the first initiate.

Dr. Wilson had chosen the name, prepared the ritual, and had the laws and blanks printed, and was chosen by the others first Supreme Regent.

A Committee on Laws re-arranged and perfected the code of laws with much laborious pains.

The first annual meeting, in April, 1878, of three Grand Councils (Massachusetts, Ohio, and Michigan) showed sixty-four Subordinate Councils formed, and three \$3000 death benefits paid.

In 1879 the Legislature of Massachusetts authorized the Supreme Council to meet outside the State; and the third annual session was held in May, 1880, in Detroit, Mich. At that time the Supreme Secretary reported twelve Grand Councils, in as many States; 470 Subordinate Councils, and 20,500 members. The tenth Supreme meeting, in 1887, showed 16 Grand Councils, 1013 Subordinate Councils, and 75,000 members. The Legislature passed an act enabling them to meet in Canada, and the eleventh session, in 1888, met in Toronto. The twentieth anniversary, in 1897, showed 21 Grand Councils, 1728 Subordinate Councils, and 195,000 members; while the twenty-fifth, in 1902, showed 26 Grand Councils, 1968 Subordinate Councils, and 240,928 members; the total payments to beneficiaries had reached the sum of \$70,516,035.14, and a reserve fund had been accumulated of \$1,636,688.45.

The Royal Arcanum was organized in the belief that the spirit of fraternity could be depended on to take the place of a multitude of paid agents, and so greatly reduce the cost of life insurance. The experience of more than a quarter of a century has proved the soundness of this belief. A low rate of assessment has attracted a large membership, and where the increasing death rate of members aging continually seemed to threaten disaster,

the Order was able to increase the scale of its assessments without losing its members. It has successfully accumulated a reserve fund of over a million and a half, and a number of the Councils have followed the example of the Supreme Council, which erected a substantial building for the preservation of its records in Boston in 1892.

While a considerable number of the members maintain their connection with the Order simply as a sound and economical insurance society, a large number find in the meetings a pleasant and wholesome resource, and carry out its fraternal spirit in many helpful ways. In the Subordinate Council, the sick, the unemployed, and the unfortunate have found true brothers, whose acts of kind assistance are more than can be recorded, while recorded statistics show that sick benefits, and friendly help, quite outside of the legal obligations of the Order, have been paid through the Councils to the amount of more than \$100,000 a year; an extra assistance, self-imposed by the spirit of brotherhood; and there is no doubt that as large a sum is expended in ways not recorded. Social acquaintance in the Councils has also led to the endowment of Hospital beds, the organization of Wheelmen's Clubs and Outing Clubs, and in some places the Order has furnished the chief friendly association of the community.

TWENTY-FIFTH ANNIVERSARY*

BY JOSEPH A. LANGFITT, SUPREME REGENT, GREETING.

Brothers of the Royal Arcanum:

This is the day of Jubilee. Diademed with dazzling deeds, our Order sits enthroned in the hearts of all its people—in the minds of thoughtful men. From northern pine to southern palm, from Shasta's snows to Katahdin, everywhere the Royal Arcanum hosts are this day singing songs of gladness, jubilating triumphant and victorious over every obstacle to success or progress with which they have been confronted in the past. Our lines have fallen in pleasant places. We live in the blaze of an

* The Royal Arcanum celebrated its twenty-fifth anniversary June 23, 1902.

advanced civilization; in the freest and most enlightened land ever kissed by the sun or the waves, the only country in the world "where an honest man is the only aristocrat, and the man clothed in a rag stands upon an equality with the one in purple."

As Americans we rejoice in our citizenship. As Arcanians let us rejoice in our membership. What the Stars and Stripes are among the flags of all nations the banner of Virtue, Mercy, and Charity, crowned and starred, is to the emblems of all the other great fraternities that in the last half century have put poverty to flight, protected the home, benefited mankind, and made the world better.

Twenty-five years ago the Royal Arcanum, like the Alpine flower amid the crested snows, crept out among the cold and selfish life insurance companies—an untried, untrusted experiment. Our boat was on an unknown sea without chart or compass, naught to guide us save the glittering north star of Principle, and the desire to protect the home and promote the brotherhood of man. Starting there, frail in strength but strong in faith, we have grown steadily, sturdily, and continuously, until to-day we are firmly established in forty-four States and territories of the Union and in five British provinces. We have one Supreme, twenty-eight Grand, and two thousand Subordinate Councils, with a total membership now approximating two hundred and fifty thousand men, and certain to exceed that number before the snowflakes cover the blossoms of the year. A quarter of a million in a quarter of a century—we have built on achievement our tower of renown. To the widows and orphans of deceased members we have distributed over seventy millions of dollars to silver-line the clouds of care and gild the leaves of life. We have contributed to our brethren

myriad deeds of friendship, love, and kindness, of tender sympathy, of fraternal affection—generous, willing, unselfish deeds that all the diamonds of Golconda and all the gold which the ships of Tarsus ever brought from the mines of Ophir could not buy nor bring to pass.

It is said in the Talmud that Noah had no light in all the ark save that which came from precious stones. The history of the Royal Arcanum is so replete with precious shining deeds as, without other light, will make each page illuminant and lustrous in all the years to come. The principles of Virtue, Mercy, and Charity have mightily prevailed. With them have been Wisdom to teach, Conservatism to guide, and Honesty to control all action; and Harmony, like the fabled halcyon, has smoothed the troubled waves, while Prosperity “has come down from her purple and golden cloud” to walk in brightness always by our side. And over all, enthusing and inspiring all, has been the spirit of Fraternity, filling with throbbing life and vigor the dull and pulseless clay.

In the days of old and magic a whole army, by the power of enchantment, was turned, 'tis said, to stone.

“There stood the war horse, his nostril all wide.

But through it there rolled not the breath of his pride.”

Stiff and silent he stood there as if carved from the quarry. And there stood the knight, all accoutered for battle, with hand of stone upon the stony mane; all silent, sleeping, inanimate, and dead. Then all at once came the awakening blast of the Enchanter's horn, and marvelous the effect. The army springs to life and motion, the war horse neighs, curvets, and prances, while the warrior leaps upon his back, and, with lance in rest, rides forth to battle, conquering and to conquer.

Thus the Royal Arcanum, mighty in its principles and

purposes, is ever inspirited and enlivened by that Fraternity among its members which pervades with its sweet and pleasing essence the entire atmosphere of the Order, hastening the day

“When man to man the world over,
Shall brother be and a’ that.”

God bless the Royal Arcanum! It stands for the Brotherhood of Man, which selfishness has led us to disregard. It stands for the home, around which cluster all the best and tenderest sentiments of the human heart. Like the Spirit of Liberty enlightening the world, like fountains in the desert watering the earth and spreading fertility, like a Temple of Truth, it stands up four-square to all the world, its every act and deed and principle and teaching in harmony with the highest planes of human thought and life.

When vessels are at sea, a land breeze blowing, the sailors, by placing themselves in the focus of the mainsail, can hear the church-bells ringing a hundred miles ashore. So we, to-day, as in our gallant ship we proudly sail upon our voyage, with the fraternal, protecting breezes crowding every canvas, standing in the focus of the mainsail, can hear, over all the land, “Safe journey” and “God-speed”; can hear the prayers of grateful hearts, the praise of thankful tongues; can hear the voices of happy children, by us made free from sorrow, and the songs of home and humanity. So mote it be!

Sail on, O Ship Arcanian! Happy and prosperous thy voyage, peaceful thy haven of rest. Waves bear thee softly, winds toss thee gently, God keep thee always in sunshine and storm!

FRATERNITY

AN ADDRESS*

BY HON. JOHN A. LEE, LIEUTENANT GOVERNOR OF MISSOURI

Mr. President, Ladies, and Gentlemen:

I understand that this is a meeting of the representatives of all the Fraternal Organizations of Missouri, and I regret that a previous engagement to speak at another meeting this evening has prevented me from being present at this, and from hearing many of the addresses on the programme.

It would be presumptuous for me to attempt to address the meeting, which is composed of the wise men—the experts—of Fraternalism, along practical or technical lines. I fear that my ignorance would appear, and that my errors would lead me to humiliation, for some of you would be constantly getting back at me on practical points. My predicament reminds me of a story of an Irishman's experience and ready wit.

He was walking across the street when a milk wagon came swinging around the corner, knocked him down and ran over him, rolling him in the dust. He picked himself up and was shaking the dust off of himself, when the German milkman, having felt the concussion, poked his head out of the side of his wagon and yelled at the Irishman, "Look oudt." The Irishman in turn yelled, "Phy? Are you coming back at me?"

And so I fear that I would be situated in making an address on practical Fraternalism to this assemblage of the leaders of thought in that line in Missouri.

* To the Fraternal Congress of Missouri, St. Louis, December 10, 1901.

The great principle of co-operation for mutual benefit and protection is called Fraternalism; the spirit which promotes it is called Fraternity. It represents happiness in this life for those who are its beneficiaries, and hope of eternal life and happiness for those who foster and promote it.

We all differ in relation to our opinions, many of us as to our religious views, and as to our ideals and standards.

I think that the greatest and grandest personal exponent of the principles of true Fraternity the world has ever known was "Christ the Nazarene"; and that His teachings of Fraternalism were the truest, gentlest, and wisest ever imparted to mankind.

We have all heard the beautiful stories of Damon and Pythias, of David and Jonathan, and other examples of exalted friendship and fraternity, and have been charmed and delighted with them, but they do not stir our souls and melt our hearts as do the words of the Man of Galilee.

Fraternalism takes up and carries onward and practically applies the teachings of religion, not with a purpose of superseding religious hope and faith by its teachings, but because of a condition which has arisen from necessity.

That necessity has arisen because, unfortunately, the world has always been cursed by religious dissension, fanaticism, and intolerance, and Fraternalism has been compelled to intervene and to extend to mankind the blessings and benefits, which should be the practical part of religious work, from the broad platform of the universal brotherhood of mankind and the fatherhood of God.

The popular principle of personal equality based upon equal merit and character is recognized and is a main

feature of Fraternalism, and into the portals of Pythianism, Masonry, Odd Fellowship, and other orders the great, the rich, the proud, walk on equal terms beside the humble, the poor, and the meek.

The great Fraternal organizations are examples of unselfishness of purpose and pure philanthropy. They are not conducted for the enrichment of a few and the impoverishment of many, but for the protection and blessing of all and the oppression of none.

There is a spirit of independence in Fraternal membership. Each contributes to the support of the organization proportionate to the benefit received, and none are oppressed. The benefits are not charitable, but are given to those who deserve them because it is their right to receive them, and the spirit of independence is kept inviolable.

Missouri is a great State and field for Fraternalism. Our people are cosmopolitan, they have come from all parts of the world, and there is such a blending and commingling of blood as makes the people of all this State closely akin.

Consequently Fraternalism grows and thrives in the State rapidly and resultfully, bringing great happiness to our people.

I find here to-night a Congress of Missouri Fraternal organizations, all of which are engaged in the glorious work of mutual help and protection of their members.

I find here no spirit of intolerance, no bickering or jealousies, but, on the contrary, I find a broad and gentle spirit of respect, esteem, and courtesy, truly typical of the higher ideals of the true mission of mankind.

Therefore, Mr. President, Ladies, and Gentlemen, I, as the humble representative of the people of this great State, bid you Godspeed in your noble work.

May you and the blessed organizations which you represent go onward, forever onward, in this glorious work of teaching the lessons of morality, of gentleness, kindness, and fraternity, in guarding the unprotected and helpless, relieving want and distress, caring for the sick, consoling the bereaved, and mourning for the dead.

THE GROWTH OF FRATERNITY

AN ADDRESS*

BY CHAS. H. AVERY, PAST GRAND REGENT OF THE ROYAL
ARCANUM IN NEW YORK.

It may be profitable to trace the history of the Fraternal movement in ancient and modern times, and note the growth of the combination of Fraternity with business through its various phases, as exemplified in the civilization of Greece, Rome, and Germany, and its rapid development among the Friendly Societies of England, and its culmination in the Fraternal Beneficiary Associations in the United States. In the great number of these some were launched with little wise consideration of the principles upon which permanent success must be attained.

But there are those that were organized by men of brains, who had learned by such experience as the time allowed something of the proper methods of management, and by a course of study acquired such a general knowledge of the subject as to be able to establish beneficiary orders that, from the first, gave promise of a successful career, and made progress, in spite of the violent opposition that assailed them from almost every quarter. Some of these even failed. The field was yet an almost

* At a Public Meeting of Fillmore Council.

untried one. Experience held out but a weak and trembling hand. It was in the darkness of this chaotic and invective-burdened period that a new light appeared in the firmament of the Fraternal world. The Royal Arcanum had come. The darkness was dispelled. Out of chaos came order, and the darts of invective fell shattered from her shield. A great social Order had come into being. Great, in the sense that it was the guardian of the home, the protector of the widow and the orphan. Great in the possibilities of its achievements. Great because it was the product of an intelligence in which honesty of purpose and honesty of action were combined, and in which sound principles of finance were grounded. It was all this, and it was more, but its foundation was firmly laid. It reached down into the rock of justice and reason. It had come to stay.

Now our young manhood contemplates more seriously the future than in former years, and life insurance becomes a more popular subject for consideration, and the old-line companies have been benefited by reason thereof. Thus they have been the beneficiaries of the Fraternal Societies movement, and instead of drawing from we have added to the membership of those old companies. The percentage of increase in their business since Fraternal Beneficiary Orders came into being, as compared with any like period prior thereto, has been so great as to establish beyond question that the Fraternal Beneficiary Orders have been a cause of revenue instead of a detriment to their business. We are pleased that this is so.

We never contemplated interference with their business. We had our own independent sphere of work, and if in any way our insurance feature seems in conflict with that statement, it is explained by the fact that we only sought to reach an element that the insurance people did

not reach, and did not try to reach—that we occupied a territory that their prospectors deemed so barren in value-yielding material as to be rejected entirely, while confining their attention to the more promising and richer-looking outcroppings of the higher country beyond.

But when we found in this rejected territory, in the constituent elements of its formation, pebbles—crystals in countless numbers, that assayed diamonds in the rough, that polished into human brilliants—then we were told that we were conflicting, that we were interfering, with the prerogatives of another. Then it was that a conflict began, a conflict of might and greed, to crush out the being of this young institution of the masses.

The principle that is behind us, and which is the life of all Fraternal Beneficiary Societies, has so engrafted itself into our social being as to almost become a part of our national life, and to the wise and conservative course pursued and the intelligence and honesty of its management by the Royal Arcanum is this largely due.

The Royal Arcanum has been most fortunate in its membership and signally successful in its management. Favoritism has never blinded the Supreme Council in its duty. Its officers have always been men of large affairs, broad-gauged and of good repute in their respective communities, who have brought to the discharge of their duties intelligence, experience, and, above all, a loyalty that amounts to devotion. Their thought and their character are so interwoven through the fabric of our being that to eliminate them would be to tear down and destroy the structure itself.

Our founders mapped out a broad and comprehensive plan, but the machinery that put it into operation, the forces that caused it to expand, the agencies that brought about needed alterations and reforms, as the exigen-

cies of the times and its affairs demanded, were largely the result of others' labors, the fruits of others' minds. And this has been the work of no one man, or of two, or three, but of many, through all the years of our Order's existence. But everywhere, in every undertaking, there are those strong natures, master minds, that shape the policy or do the moulding. I cannot picture in my mind, except as a skeleton or a weakling, a Royal Arcanum stripped of the results of the direct influences upon its legislation and its management by such men as John Haskell Butler and W. O. Robson, of Boston, Mass., and Smith M. Lindsley, of Utica, in our own State.

There have been others, who, by their sterling qualities, have left the imprint of their individuality upon many of the shining pages of our Order's history.

I would say, in conclusion, that we have a loyal membership of capable men to whom the management of our Order may safely be entrusted. But its management in the future will be an easy task, indeed, as compared with that of our early days, when the Order was taking shape, when the parts were being adjusted and riveted and brazed into a perfect whole, into this great piece of mechanism, in which friction has been reduced to the minimum, and which now only requires the application of ordinary care and honesty for its successful operation.

AN ERA OF FRATERNALISM

AN ADDRESS*

BY WALTER ALLEN RICE

WHILE this is an era of patriotism, it is also an era of fraternalism, and the noble cause of Fraternity has never lacked defenders in every crisis of its history. To you, to me, and to every loyal and worthy citizen of this country, home is the bright oasis in the great desert of life. As fathers and sons rallied around the flag in '61 and '98 in defense of their country, so it is the duty of every man who has loved ones dependent upon him to enlist in the fraternal army for the protection of home. Home "brings to us responsibilities born of duty that can never be repudiated. Duty unperformed is dishonor, and dishonor brings shame, which is heavier to carry than any burden which honor can impose."

There are men, however, but they are rare, who refuse to meet these responsibilities. They live entirely for self; they spend all their earnings from year to year; they make no provision for home, and fully realize that by their death they would leave their families dependent upon the cold charities of the world.

Rev. Dewitt Talmage has said: "Do not send for me to come and conduct the obsequies and read over such a carcass the beautiful liturgy, 'Blessed are the dead who die in the Lord,' for instead of that I will turn over the leaves of the Bible to First Timothy, 5th chapter, 18th verse, where it says, 'If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.'"

* Before the Royal Arcanum, Buffalo, N. Y.

The system of fraternal protection is not a new and untried proposition; it has been severely tested by time and experience, and has proved to be the greatest and grandest institution ever devised for the masses of the people. It is of the people, for the people, and by the people. Could the roll-call be sounded to-day for a grand parade, more than 2,500,000 members would fall in line, while along the way over 5,000,000 wives and children, their beneficiaries, would join in singing:

On, fraternal soldiers,
Bear your banners high,
In the name of loved ones
"Forward!" be the cry.
Spread the joyful tidings,
Way across the land,
From Atlantic westward
Till our country's spanned.

Could we but look into the thousands of homes where the death angel has entered during the past thirty years, and talk with the bereaved families who have been the recipients of over \$300,000,000, what songs of praise, what eloquent testimonials would be heard in behalf of the Fraternal Societies of this country!

THE FUTURE OF FRATERNALISM

AN ADDRESS

BY G. D. ELDRIDGE.

THE question of the permanence of self-governing organizations for the distribution to the beneficiaries of deceased members of stipulated sums, uncomplicated by the numerous collateral benefits which have attached

themselves to general life insurance, is the peculiar problem to-day of the Fraternal Beneficiary Orders.

Made up of an immense membership drawn from the living forces of American life; possessed of the prestige due to the distribution of vast sums at a minimum expense that attests the conscientiousness of the men who have been entrusted with the management of affairs; strong in the confidence born of personal participation in control and of general fidelity of administration, these orders enter with noteworthy advantages upon the work which has fallen to their lot.

Equal, if not superior, to these is the advantage of freedom from restricting statutory regulations which is left to them alone among American organizations charged with the power of doing what is essentially the protective work of legitimate life insurance.

Upon the other side stands out the indisputable fact that the *quasi* benevolent features of fraternity have been assumed to remove the necessity for equity in cost distribution, resulting in a failure to recognize a portion of the liabilities involved in the granting of death benefits, until these great organizations find themselves at the point where these ignored liabilities begin to press for liquidation, yet possessed of a membership—as their sole resource for such liquidation—that has been taught that such liabilities do not actually exist.

Thus two problems press upon the Fraternal Orders of the day—the problem of dealing with existing membership and liabilities, and the problem of perpetuation. To deal with either successfully demands full recognition of the principles which underlie the granting of beneficiary payments, and also preservation of the freedom of control which to-day is secured by law to these organizations.

Water will not rise higher than its source; a distributing agency is not a creator of resources; an organization cannot disburse more than it receives. All of these statements are truisms—annoying, perhaps, in their repetition, and yet many a failure in life is traceable to the inability to see what is directly within the field of one's vision. Such blindness may escape fatality for a time through the operation of temporary conditions, but it is possible here as elsewhere to sin away the day of grace, and such a result is inevitable unless there is an awakening to real conditions. The time has come when the fraternalists must awake and deal with present conditions, or hand over to others the doing of the work which they have essayed to do, and which they, better than any other existing organizations, have the ability to do. For one, I believe that they will rise to the opportunity, solve the problems that confront them, and perpetuate the work they have begun.

To do this, however, the supporters of Fraternalism must learn to deal with facts, not theories. They must recognize that when they assume obligations they must make provision for meeting them, and that when those obligations rest upon the maturing of a contingency of which the chances of maturing are perpetually increasing, the consideration to be paid must increase correspondingly, or by some device the increasing risk must be neutralized. The one alternative means increasing individual assessments; the other means reservation. There is no escape from both horns of the dilemma.

Increasing assessments mean that the member shall pay proportionately to the current risk. Reservation means that the increase of the future shall be provided for by an average payment. But an average payment is worse than useless if the individual present payments are con-

sumed to meet the collective present needs. So far as, by the averaging of cost, payments are collected in advance of their requirement to meet matured benefits, they must be held in hand to provide for the ultimate risk paid for in anticipation. That is, they must be reserved.

If it is asked why there should be payment in advance of the requirement of matured risk, there is one answer, and one answer only, and that is, that to meet risk currently as it matures into claims ultimately requires of the member a payment that is burdensome in amount and finally prohibitive. Theoretically, it provides as absolutely for all claims that will arise as can the average payment with reservation. Practically, the concession of cessation at some point in increasing payments must be made, and when that is made reservation, the anticipation of maturity of future risks through present excess payment, and the reserving of such excess payment for future uses must be brought in.

The Fraternities should aim to preserve:

1. Membership government.
2. Freedom from statutory standards of reservation.
3. The right to adjust payments to actual cost.

They must add:

1. The adoption of a substantially correct standard of cost apportionment.
2. The imperative requirement of advancing individual payments or proper reservation.
3. Equity between members.

These additions will not make the Fraternities old-line life insurance companies, but they will plant for them the seeds of perpetuity, and preserve them for the work that they have so well begun. They will do more than this; they will prevent conditions which are becoming more imminent, that will ultimately impel the disappointed pub-

lic to demand legislation that will present to the Fraternities the alternative of becoming practically old-line companies or nothing. To-day one may scoff at the suggestion of the possibility of such legislation. A decade from to-day, unless the Fraternities use wisely the power that they have now in their hands, may see the opportunity sinned away, and the epitaph of a great beneficial movement written in the words, "It might have been!"

THE FRATERNAL SPIRIT

THE history of the past is a gradual, but sure, evolution from wrong, ignorance, and oppression to civilization, liberty, and fraternity. This evolution has come through blood and carnage. From Nero to the Edict of Nantes, Christianity was strengthened by the blood of the martyrs. The French Revolution, and the ringing words of Luther, enthroned the individual man and dethroned the despot. Cæsar, the pagan, prepared the way for Christianity; Charlemagne, the barbarian, for civilization, and Napoleon, the bloody despot, for liberty. Truly, it has been a long and bloody road from the Nazarene, with His matchless teachings of the universal "Fatherhood of God and the Brotherhood of Man" to our present high civilization and fraternal spirit. This world can only be transformed from selfishness to brotherly love by the absolute recognition of the teachings of the Nazarene. The sublime mission of our Fraternities is to exalt the man and destroy the corporation or government that enslaves him.

As we stand about our altars, pledged to care for and protect the rights of each individual, let us remember that, before God, all men are equal; that our individual rights are never fully secured until the rights of our brothers are also made certain. The new century will be glorious and helpful just in proportion as the fraternal spirit predominates and controls. Our forefathers started right; they vindicated the dignity of manhood; they proclaimed that man was not made the property of man; that human power must be a trust for human benefit, and that the violation of principles justified armed resistance if necessary.

Let us take into the new century the spirit of our Revolutionary fathers, only multiplied an hundred fold by the glorious results of the past century. *Exchange.*

TRUE FRATERNITY

A SERMON*

BY REV. W. A. BROADHURST.

FRATERNITY springs from the Latin word "frater," meaning brother. As applied to a body of men, it means an organization held together by mutual regard and common interests. No true fraternity can exist without the spirit of real brotherhood. True fraternity recognizes the law of combination. There is no true fraternity when the tie that binds is mere artificial restraint such as oaths and passwords. There must be unity of heart, and a worthy, unselfish purpose. Love and sympathy hold men together as nothing else can. Men united by bonds of selfishness are always suspicious. Quality as well as quantity is essential to true fraternity. Members must have character that compels respect. True fraternity is successful when all members are true men. In such a fraternity all members partake of the same blessings. It is like the oil that was poured upon the priest's head and ran down over his whole person. In true fraternity there is no feeling of malice or hate. He who seeks to stir up strife among classes is no friend of humanity. A true union among men regards men as men, and does not estimate a man by his property, but what he has of moral worth and character. A true fraternity must be constituted by true men. 4

* Before Norwalk Council, No. 403, of Ohio, in commemoration of Royal Arcanum Day.

There is a selfish and an unselfish side to all fraternities. The former seeks to benefit itself alone, the latter seeks to benefit not only itself, but others. An organization of clean and thoughtful men is delightful, and by it one cannot fail to be inspired to better things. The influences are refining. A fraternity is not a true one that will admit a man to its ranks and then overlook him and let him shift for himself. The very help he receives makes him a stronger man. There are fraternities which serve only the purpose of the club. They do not look to the help or entertainment of any but the individual. The true fraternity ought to lend assistance to others. It looks to the interest of home. We are taught that the man who makes no provision for his wife and children is worse than an infidel. A man who neglects the future of his family is a man who is selfishly thinking about getting to heaven. A true fraternity looks to the future care of those loved ones. True fraternity is a builder. It creates true manhood. It fosters the love of home, state, and church. It not only enjoys, but helps others to like enjoyment. It seeks to live the "Golden Rule,"—"Do unto others as you would be done by." It remembers practically the royal law,—“Thou shalt love thy neighbor as thyself.”

Members of the Royal Arcanum, in seeking to analyze true fraternity it has been my purpose to give you a high ideal of your own Order. Your organization professedly involves the selfish and the unselfish sides of true fraternity. But the selfish side is subordinated to the unselfish. Your chief, your high aim, is to help others help themselves. The significance of your name ought to bear out my meaning. Royal Arcanum means “the kingly or illustrious secret mystery.”

It means that the secret of your life and success is that open mystery of love upon which our Lord so earnestly dwelt and emphasized in His own person and death. Jesus Christ had the true fraternal spirit.

FRATERNITY AND BUSINESS

BOTH fraternity and good business principles are necessary to the greatest success of a fraternal beneficiary association. The absence of fraternity will impair the usefulness as well as the growth of the Order; the absence of good business principles will not only impair, but ultimately destroy the Order.

The fraternal feature unites the membership and forms them into a body in which there is less selfishness and more desire for the best interest of all, whether considered collectively or individually. It is this feature that gives to each member the counsel and assistance of many others and makes the welfare of the one the concern of all. Through it the members form ties of friendship that continue to assist and encourage throughout life. It is because of this fraternal spirit that the sick are visited, the poor are assisted, and necessary aid and consolation are at hand in the sad hours of bereavement.

But while fraternity is of so much importance, we must not forget that it alone cannot sustain the Order, and that it cannot dispense with good business principles; that good business methods and proper attention to the business part are as necessary to the safety, the success, and the permanency of the Order as are such to the success of any other undertaking. Fraternity alone cannot make the collections, keep the books, nor pay the death losses.

It will not alone accomplish these things, any more than will sympathy alone clothe the poor and feed the hungry.

There is such a thing as depending too much upon fraternity, and consequently paying too little attention to the business part. The fact that proper attention is at all times given to the business feature is no indication of the absence of fraternity. On the contrary, careful attention to the business part will result in improvement and progress, and these encourage and strengthen the fraternal feature.

We sometimes hear of persons who think that business talks should not be indulged in, that business should be kept in the background, and only fraternity should be thought about, talked about, or considered; that to do otherwise will cause the people to think that the Order is only a cold-blooded business concern, and consequently not worthy of their support. That is a mistake. It does not give due credit to the intelligence of the people—it assumes that they know nothing about business, or the importance of good business methods in the affairs of life. Nor does it give the Order credit for being properly managed, but is rather an assumption that the Order is not founded upon business principles, and hence care must be taken not to discuss the business part.

Beware of the Order that does not discuss its business part, but must confine its talk to the one part of fraternity. The people know that a good business foundation and good business methods are necessary to the safety and permanency of the Order, and they want to hear something about the business feature. To act upon the theory that the business part should not be referred to is a confession of weakness. Do not do it. Let fraternity and business go hand in hand in your talk as well as in your acts.

Modernograph.

THE CHURCH AND FRATERNITY*

BY REV. GEORGE F. KENNGOTT, LOWELL, MASS.

OF the many fraternal organizations there are none, perhaps, who stand for the principles which the church upholds. Those mystic letters of the Order, "V. M. C.," the meaning of which I do not know, may well stand for "virtue, mercy, charity." Virtue is "the habitual sense of right" and is the greatest possession of mankind. Mercy is the true badge of true nobility. Charity is the crowning grace. It means love to God as well as to man. Here, indeed, is a trinity—virtue, mercy, charity—a royal arcanum. Well named is that organization which takes these as the cardinal virtues of its basis of life and activity. With these virtues as its foundation, and provided they are followed out, the Order will live as long as these principles are followed. The Order provides for the support of widows and orphans, and performs numberless, nameless acts of charity and mercy to those who are left behind.

Your principles of morality are the "open sesame" to God's love and heaven. Morality and religion are inseparable, and your Order is founded on the spirit of Christ, as all orders of like nature are founded.

I congratulate you on the work which your Order of the Royal Arcanum has done and is doing. You have done a great deal, you have shown virtue, mercy, and charity, and by these acts you have bound yourselves to the past and the future. Whether members of the church or not, you have taken as yours the motto, "I serve,"

* From a sermon before the members of Highland Council, R. A.

and in following out this you are doing nobly. May the blessing of God rest upon your Order and upon Highland Council, which you represent.

DANGER OF FRATERNAL APATHY*

BY DEPUTY SUPREME REGENT E. E. DOW, OF TOLEDO, OHIO

TRUE membership in a fraternal organization means that we must devote more or less of our time and ability, as well as our money, to our brethren, the same as good citizenship requires that we devote more or less attention to public affairs.

Fraternity, or brotherly union, means co-operation, and co-operation in its broadest sense is one of the grandest words in the English language. What would the world be without fraternal co-operation? No government—national, state, or municipal; no society, religious, benevolent, fraternal, or organized for pleasure only—can endure a day without the principles embodied in fraternal co-operation. By thoroughly understanding fraternity and entering into complete co-operation is the only way in which we can hope to conserve our liberties, perpetuate free government, protect our families, and provide for our beneficiaries. No man can be a member of a fraternal organization in theory alone. Membership demands action. It has to deal with conditions. A man may profess much love and admiration for virtue, mercy, and charity, but if he fails in actively supporting them, both by word and deed, he is but a sojourner, and is a dead weight

*A paper read before the Grand Council of Minnesota, Royal Arcanum.

to any organization to which he belongs that has for its foundation the principles referred to. The support of the Royal Arcanum consists not alone in the payment of assessments and dues. Money never made a fraternal society, nor has it ever maintained one. Wealth may free us from many of the cares of life, but it cannot sever us from the duty we owe to mankind, nor bring to us that consciousness of divine approval, if we use it for no other purpose than for selfish ends.

It is unfortunately true that too many of our members are apt to measure our organization by its insurance only, and forget that the fundamental principle of successful insurance is constant growth, and that each and every member is bound by a solemn oath, made in the presence of Almighty God and brethren of the Order, to try and induce acceptable persons to apply for membership. The very moment this obligation is neglected we weaken our own foundation by just the amount that a consistent effort to redeem our pledge might add to the strength of the Order. Man should realize that the fraternal order to which he belongs is a personal charge of the highest nature, and one involving the gravest responsibility. If bad management exists in a Subordinate, Grand, or Supreme Council, the individual members have none to blame but themselves, for in them alone is the remedy. They are the foundation of all legitimate power, the ultimate source of authority; they may make the Order successful, or may mar its usefulness. The Royal Arcanum never neglects its members, unless the members first neglect the Royal Arcanum.

The reports and records plainly point to the fact that in those Councils which have suffered most from decay and inactivity a great portion of the members have been poorly versed in the fundamental principles of the Order,

or have been lax in the discharge of those duties which are demanded by the constitution and laws of the Order. No member has a right to criticise or bewail conditions which may exist in any Council unless he is willing to work as a consistent member should. To better those conditions let him ask himself if he has done his own duty before he laments the fact that others have failed in theirs, and let him be certain that he understands and appreciates the duties of membership in this Order. Few there are who perfectly understand the full sense of their obligation and their rights and privileges as members of the Royal Arcanum, although the subject is one to which everyone should devote careful study. They would then be capable of active and intelligent efforts, and would perceive the folly and unfaithfulness of depending upon someone else to do what is absolutely the duty of each one. They would then know to a certainty that fraternal insurance, like all things truly valuable, cannot be gained or kept without great effort, and that it does not long remain with the undeserving.

Good Council meetings and increase in Council membership are most desirable, but neither can be secured only by earnest and active patriotism. The strongest bulwark of fraternity cannot endure if we permit co-operate apathy to pierce its walls and thus open the flood gates of inactivity and decay.

The founders of our Order builded wiser than they knew, and secured for us an institution that is worthy of perpetuity. This being true, it is the duty of every member to work to that end.

I wish, however, to impress upon you that the power and usefulness of the Royal Arcanum is not declining, it is increasing. I have tried to warn you that it is only our selfishness, it is only our indifference and neglect of duty

which can ever constitute a real danger to our Order. If we can master these, no other foe can hurt us, "and many a year will come and go and many a generation will be gathered to the resting place of its fathers" before the Royal Arcanum, to which we belong and which we dearly love, need forfeit or lose its place as leader of the fraternal orders of the world.

Although assailed from without by the well-paid agents of every form of life insurance known to man, I wish emphatically to state that we have no quarrel with the representatives of any other form of insurance. They have a place in the financial world as legitimate as that occupied by any other money-making scheme.

A very eminent writer once wrote with reference to life insurance, "The vital principle of life insurance or protection is co-operation, not for the production of wealth, but for the equalization of loss, and such co-operation can only be carried to its legitimate conclusion by fraternity." The Royal Arcanum is the outgrowth of this co-operative fraternal spirit, and, therefore, becomes popular when understood. It has come to stay, assisting, wherever established, in promoting peace and prosperity. The man who is a member of a prosperous Council is one who is at peace with himself and the world. You will find in him the man who meets his obligations, unselfish in his family, kind to his neighbors, a good citizen in every sense of the word, and a leader in the community in which he lives. Compare this picture with a soulless corporation that requires of the insured \$2 for every \$1 paid out. The day is not far distant when the masses will awaken to the fact that their financial life-blood is being sapped by these old-line companies (foreign to fraternity), compared to which, in the accumulation of wealth, the national banks, trust companies, and mammoth commercial trusts are

mere infants ; and so I repeat, we have no quarrel with them, but in the future, as in the past, we must continue to bear the choicest fruit in the orchard, and be content with having our branches filled with clubs, and the ground about the roots of our noble tree strewn with every variety of *débris* thrown by the jealous, well-paid agents of old-line companies, who are frantic to gather the rich, ripe fruit produced by the grandest fraternal Order known to man.

VIRTUE, MERCY, AND CHARITY THE FOUNDATION PRINCIPLES OF THE ROYAL ARCANUM

AN ADDRESS

BY WM. C. OLMSTEAD, LOCKPORT, N. Y.*

LET me call up before your mind's eye at the present time the monogram inscribed on our banner. At first glance it seems to be a confusion of letters. But, as I steadily gaze, the V stands out more prominently than all the rest, and I ask myself if the V is not the initial letter of a word which comprehends them all. We all know—every man who comes into the Order is obliged to know—that the monogram stands for Virtue, Mercy, and Charity. Now, when we come to reflect, we find that Virtue embraces both Mercy and Charity, for mercy and charity are virtues. I do not say that Virtue is the greatest word, for the Apostle has said: “And now abideth faith, hope, charity—these three ; but the greatest of these is charity.”

* Orator of Lockport Council, No. 307.

But I find that *Virtue* is the most comprehensive word on our banner. Not in its every-day sense, which stops at chastity, but in that broad definition, which leads us into the realm of everything, organic and inorganic, in the universe. The mineral is the virtue of the earth. The clod is only a clod, while the diamond responds to the least ray of light, and tells in every movement of the glory of its Creator. And even in the clod there is virtue, for when it is loosened by the rain and warmed by the sun there comes from it the flower that blooms for all and the vegetable that gives life to mankind. The weed is looked upon as the representative of evil, but even in that there is virtue, which the chemist knows how to extract and turn into medicine for the ills of all flesh. It is virtue that runs in the sap through all the limbs and branches of the tree, and comes to our delighted eyes in the form of buds and leaves in the spring-time. All nature, animate and inanimate, draws virtue from the sun. For virtue is power, energy, efficacy to act and to accomplish the best that is within the range of all God's creatures. Two trees stand side by side. One of them is leafless, and points its ghost-like limbs out in dreary relief against the sky. It is deserted even by the birds—save the crow, that sits on a bare bough and caws dismally of failure. The other is covered with foliage, casting refreshing shade on the greensward, and its boughs are musical with bird songs. Which is the virtuous tree?

Two men stand side by side in the Council room of the Royal Arcanum. One has shed all his enthusiasm in the work and destiny of the Order; never sings its praises; seldom comes to its meetings; only stands there waiting for Father Time to cut him down, so that the only person on earth whom he loves may get the benefit

of his death. The other man realizes the principle of fellowship which is a strong element in the Order; he is regularly at his post in the Council room, and is ambitious to rise from one station to another on its official list; he remembers the faces of those he meets at the regular gatherings, and recognizes them as members of the Order when he sees them on the street; he carries the monogram, "V. M. C." on his heart, and is in no hurry for the insurance money. Which is the virtuous brother? But the thought goes farther still. In the Middle Ages, which we are in the habit of looking back at as a time when people were somewhat slow compared with ourselves, such things as the V. M. C. on our banner were not kept hidden in secret lodge rooms, as great mysteries which were too sacred for display, but were painted on the walls and ceilings and wrought into the architecture of public buildings. In that way eight female figures, called caryatides, were carved in stone as pillars to support the entablatures of temples. They represented the four cardinal virtues—Power, Prudence, Temperance, and Justice—and the three virtues of the Apostle—Faith, Hope, and Charity—to which was added the fourth—Obedience. The last four were called Theological virtues. As these symbolical pillars supported the superstructure of the building, so the elements of personal character which they represented sustained the State and the Church and every order and society within the State and Church. This, at all events, was their significance then, and this is their significance to-day, to every member of this benevolent Order. Power is that united force which we have, as a society, to do good to all men, but especially unto those who are of our Order. Prudence is that foresight which lies at the bottom of our organization, and which leads us to provide for the future of our

families. Temperance is that rule of action by which we must guide our conduct if we are to remain worthy of the benefits of the Royal Arcanum. Justice is that treatment of our fellow-men—especially our brethren in V. M. C.—known as doing unto others as we would they should do unto us. Faith is that belief in the unseen—that belief in our fellow-men, as well as in the spiritual promises of the Gospel, which gives us courage to persevere, and to live our life as though it were worth living, and do our work as though it were worth doing. Hope is the thought which buoys us up—

“Hope springs eternal in the human breast;
Man never is, but always to be, blest.”

Charity is that virtue which the Apostle wrote was greatest of all, and which Professor Drummond has defined as Love. There is no virtue so well exemplified in our Order as Charity, or Love. It is the foundation and the capstone of our organization. Obedience, the virtue we mention the last of all, is the one which is put before us the first of all when we enter the Order. Before we are clothed with the badge of the Royal Arcanum we must agree to support the constitution and by-laws thereof. Obedience is the cement which holds us together and makes us a temple fit to endure.

This, I take it, is the lesson to be read from our banner. The few thoughts I have touched upon may be extended and developed almost indefinitely according to the tenor of mind of the member who looks at it. But it is a good thing for us all to remember that symbols are histories and poems in short-hand, which we read with interest in accordance with the degree of enthusiasm we entertain for the stories they tell. Men have died on the battlefield for a symbol—the Flag. Men have burned at the stake for a symbol—the Cross.

THE MODERN SPIRIT OF BROTHERHOOD AND
THE ROYAL ARCANUM*

BY REV. MITCHELL BRONK, OF BAYONNE, N. J.

OLD-FASHIONED charity, that gave indiscriminately and helped men into helplessness, is passing away. The fundamental principle of modern benevolence is that men shall be taught and encouraged to help themselves. I know no better concrete illustration of this than what we term insurance. We say to our neighbor, If your house burns down, why, we will do all we can to help you find a new home; but a better way is for you to co-operate with us in your helping by contributing to a common fund out of which any of us may be helped in case of need. Or—because a man's family are a part of himself—if you die, and your wife and children are destitute, we will come to their relief; but wouldn't it be wiser for you to care for them, or insure their care, in advance of your decease, by joining with us in an insurance fund? This is the meaning of insurance according to the Royal Arcanum. There is no lottery about it, there is no speculation about it, it is not selfish; it is mutual helpfulness; it is wise charity; it is a practical, businesslike application of one of the important teachings of Christ's Gospel to the needs of every-day life and modern conditions of society.

Insurance carries with it these secondary blessings. Every time that a man makes a payment into one of its treasuries, no matter how thoughtless he may be, he cannot forget that he is helping others, and that realization is good for any man. Life insurance teaches self-

* From a sermon preached before Bayonne Council, No. 695.

sacrifice. To most men it means a denial of self for the sake of others; and self-sacrifice is the virtue above all others that makes us noble and godlike.

The spirit of modern fraternity manifests itself in the way in which men get together, in the organization that marks so emphatically our contemporary life. This is an outgrowth of that spirit of brother love that Jesus Christ taught. Every such organization, whether it be a great fraternity or a little club, whether it be secret or open, whether it be religious or social or industrial or political or benevolent, teaches men to know each other better, to be broad-minded and helpful and unselfish. In mountain climbing men fasten themselves together, so that if one slips or falls his union to the others shall save him from certain death and an icy grave. Life for us is a mountain journey, often dizzy and dangerous, and it is well for us to be bound by the ties of organized fraternity, that the weak may be helped by the strong, that those who stand may rescue those who fall.

The Royal Arcanum is an expression, an actual, concrete, lively, beautiful realization of this modern spirit of brotherhood; and, therefore, I regard it as an integral, component part of the Kingdom of Christ in the world; and, therefore, I give it my commendation and support.

ROYAL ARCANUM AND THE ROYAL LAW

FROM AN ADDRESS

BY REV. ARTHUR S. BURROWS, WORCESTER, MASS.

THE Royal Arcanum, founded upon express belief in Almighty God, is ever progressing under the divine principles of Virtue, Mercy, and Charity. We cannot

fail in benevolence among our constantly increasing and beloved Order. Virtue within us means Mercy from us. Endowments of tongues, and knowledge of mysteries, and gifts of prophecies, are alone like the clangor of the brazen cymbals in the worship of the Egyptian Isis. Endued with the power of Love, endowment is the heart of sympathy, the hand of brotherhood, and the deed of blessing. Virtue touches God. Mercy touches man. Charity glorifies both heaven and earth. Our temporal service is merely commercial if devoid of the vital consciousness of the principles of our Order when we are in action. Each Council is to enjoy the heart of Virtue. Each meeting is to be comforted with the experience of Mercy. Each deed of Charity is meant to enlarge and beautify the character of each brother. Virtue means attendance upon the Order. Mercy means fellowship with officers and committees in their arduous work. Charity means not only the payment of the protection of a departed brother's home, but it means also the friendly call, with tender sympathy, and the continuance of never-failing kindnesses for the brother's sake. The Royal Arcanum has an avowed educational responsibility—"to uplift men morally, to surround them with good influences, to keep before them the responsibilities growing out of their relation to each other and their relation to God, our common Father." Each brother is bound by solemn agreement to this platform, "upon which all may unite in pursuance of the beneficent purposes of the Order." Virtue is the strong arm. Mercy is that strong arm stretched forth. Charity is that strong arm's saving evidence. May we increase in Virtue, Mercy, and Charity, and we shall obtain the promise of God in the blessing of mankind. He is truly blessed who is a blessing.

LAW OF PROTECTION*

BY REV. ROBERT E. FARRIER.

WE are all protectionists. Perhaps not in the true political form; but yet protectionists. Protection is a law of God's gracious provision and providence. We see it manifest in nature and in life.

If we look at the human body we see the law is observed throughout its parts. How wonderfully has God protected the delicate organ of sight! He has set it deep in a wall of bone, guarding it on every side. He has curtained it in front to protect it from dust or light or injury. The projecting and hirsute brow, with its under shutters of lashes, prevents even a drop to disturb the sight. The wonderful lenses within, with their delicate mechanism, adjust the organ of sight to the changes of light and darkness, and furnish us with a strong illustration of the gracious law of protection.

The same law may be observed in the organ of hearing. The delicate parts of this organ are all deeply imbedded in the bony part of the head, where they are protected from the ordinary dangers of the daily life.

The brain has its thick wall to encase it, and over this is the hair to give it added protection.

Man has observed this law of protection for his body and has added other means of protection, according to his wisdom and requirements, to fit him for the climate and circumstances of his daily life. The sheep grazing on the Persian plains, the silkworm spinning in the groves of Italy, the seal delighting in the Alaskan waters—the looms of all the world—these all contribute to the protection of the human body from the ex-

*From an address at installation of Poughkeepsie Council, No. 391.

posure to danger and from the frosty air of this our climate.

But man goes still further in this law of protection. He provides a tent of skin to keep off the drifting storm or scorching heat. Then he learns to build that which is more durable, and which will keep out the roaming beast, and builds his hut of mud. Then logs are added with the mud, and he has the log house with its thatched roof. This is soon set aside for the more graceful, imposing, and convenient house of board and beam. And this in turn is supplanted by the more enduring marble mansion, with its slated roof and mosaic floor. These abodes he protects without by means of doors and fences and watchers; from within with alarms against burglars, telephone connection for police or fire department—all that he may be protected.

If you will consider the subject you will see that this law of protection is seen in every occupation of life. The merchant needs the doubly secure iron safe to hold his wealth over night. The farmer does not need to mark his vines with the sign, "watermelons," or his loaded trees, "peaches"—they are scented from afar. You see the boy going on the baseball grounds and he is a system of protection. A mask is over his face; a shield on his chest; padded gloves on his hands, and spikes in his shoes. On the football grounds, if he is not so thoroughly protected when he goes on that you would scarce recognize his identity, he will come off the field in an unrecognizable condition. Protection is a recognized necessity by everyone.

This same law of protection is seen in the animal life. God has given to every creature the necessary wisdom or instinct for its protection. The fly has a thousand eyes, that it can see danger approaching from any direction

and make its escape. The bee has its sting. The beast of prey has its sharpened tooth and elongated claw. The fish that is pursued by a thousand enemies in the sea is given the rapid flight, or, if slow of movement, it has protection in the spiny surface so unpleasant for its opponent's mastication and digestion. The cuttlefish is protected by its inky discharge whereby it hides itself in the darkened waters from the eye of its pursuer. The deer has its horn to protect against its invader and the fleet foot against its pursuer. The bird has its pinion whereby it hides itself among the clouds. The beetle crushes its enemy with its strong mandibles. The insect carries its poison that it may be feared. The very worm that you crush by your step will turn to bite the foot that crushes it.

It is this law of protection that calls for so many professional men. The lawyer is needed to protect man against the frauds and assaults of his fellows. The policeman is needed to protect life and property against the lawless. The teacher to protect the individual and the country against the shame and weakness of ignorance. The physician to protect against the inroads of disease and death. The clergyman is needed to protect the thoughtless and careless against the danger of neglect and violation of holy laws.

Man is always seeking to protect himself from all that opposes his onward progress or destroys his highest faculties. He is taught to pray that he may have the protection of the eye that never slumbers and the arm that is never shortened.

Man sees this gracious protection of the lovely Father and is led in love to seek the protection of others. Love always seeks to protect its beloved. No sacrifice is too great, no task too difficult that the loved one may not

have the highest protection that the lover can assure. The husband will seek to protect the wife whom he has pledged in love to keep. The children who call him father deserve the protection of him who has always had and hopes to receive the protection of the Father of all mercy. God is always a protector of man. Protection is an expression of divine love to humanity. He is ever seeking to protect us from sin, and keep us into eternal life even to the everlasting mansions prepared for those who love him. This principle of protection is right and just and noble.

It is said that a celebrated sculptor worked well into the night to complete a masterpiece of statuary. When finished he beheld his work with admiration, for it stood forth lifelike and like the gods in symmetry and grace. But that night was chill and cold. He felt the frost in the room. He knew there was dampness in the figure, and realized that the moisture might freeze and break the statue. So he took his cloak from off his shoulders and the blanket from off his bed and wrapped them around the figure to keep out the frost. Then he lay down on his pallet to sleep. When his friends came to seek him they found him lying on his cot cold in death. His statue was wrapped and well preserved.

Let us feel assured, friends, that though it may be a sacrifice sometimes to put aside the amount of our dues for the protection of our widows and children, when we come to sleep our sleep our neighbors will find that our loved ones are not altogether naked to the cold and dreary night; but they will find that the wife we have placed where she is, and the children whom we have brought into life, will have at least this protection. It is a noble provision, a manly forethought, a loving protection.

THE FRATERNAL SYSTEM

AN ADDRESS

BY JOSEPH A. LANGFITT, SUPREME REGENT OF THE ROYAL
ARCANUM AND VICE PRESIDENT OF THE NATIONAL
FRATERNAL CONGRESS

THE age of miracles is past, but wonders have not ceased. The rise and progress of the great fraternal beneficiary system during the last four decades afford a notable and conspicuous instance where the borders of wonderland have been reached.

While historians are delving into the dim past searching out the origin of fraternal help, and the actuaries are endeavoring to agree upon "a basis of calculation that will be mathematically and scientifically correct," it is interesting to a quiet observer to simply contemplate the system as it is, what it has done, and some of its possibilities for the future.

The fraternal system, as recognized to-day, includes the insurance or protective feature. Pure fraternities without this feature scarcely constitute a system, so that all men of ordinary information know that there is coupled with all the great modern fraternities, along with brotherly comfort and sympathy, a feature of practical help in times of sickness and distress, a safe and substantial protection to the family whose bread-winner has laid down the burden of life; a financial support which is the fruit of co-operation plucked by the hand of Fraternity and left in the lap of the stricken wife or mother in the hour of her sorrowing; a rift in the cloud of care, a rainbow in the darkened sky—a very present help for her and the little ones against the cares and woes of life.

Not many years ago this system, combining finance and fraternity, business and benevolence, was unknown. It was born amid the bursting lights of the last half century. Like the Alpine flower that leans its cheek against the bosom of the eternal snows, the Fraternals timidly crept forth amid the cold and barren peaks of old-time life insurance. They were unlike Free Masonry. They were unlike insurance companies, but they had the practical advantages of both. They were at first tolerated as too insignificant to be noticed more than casually. Later on they began to assume proportions that threatened to give serious opposition to old-liners. They became popular with the masses. They furnished protection at cost—below cost, in fact, as afterward appeared. Their rapid growth was in the nature of a tidal wave of protest against the extortion and robbery of the old-line companies. They were guided and controlled by the spirit of brotherly help—by a fraternity that nurses the sick, lifts the low, binds the broken. They were unselfish, united, co-operative. They realized that the old-line companies were conceived, organized, and managed on purely selfish lines, and thoughtful men, therefore, convinced of this, began to prefer the Fraternals, remembering that selfishness is never fair, never generous—that selfishness made all the difference between Lucifer and the Archangel of God.

They soon began to have imitators, societies with piratical instincts, run by selfish and unscrupulous men, and masquerading as fraternal beneficiary societies, under catchy names, in order to entrap the unwary and the way-faring man.

This was a serious handicap, but time, that tries all things in its crucible, tries them, and works them pure or else discloses them to be dross and worthless, relieved the

Fraternalism of this incubus. The courts gave short shrift to the spurious concerns, and the upward climb of the Fraternalism received scarcely a perceptible check.

About this time it became apparent to the old-line companies that a formidable competitor had arisen, and was in the field, with no quarter asked, and forthwith the flood-gates were opened and the most bitter and virulent attacks were poured upon the Fraternalism, and these attacks have continued with unabated fury down to the present.

These assaults were of three classes:

(1). Those based on defects of our system that required correction.

(2). Those based on statements half true and half false.

(3). Those built on pure imagination, without reference to truth or fact.

Of these classes the latter recoil on the heads of the inventors, the second class occasionally work temporary harm, while the first class inures greatly to our benefit—shows where we may be weak, and so enables us to repair the defect.

The last ten years have accomplished wonders for the Fraternalism in this regard. The laws have been revised. The courts have given rulings that serve for guidance—the looseness in organization has been remedied. The best financial, professional, and business talent has shone forth in their management, and the preparation and preservation of their statistics have obtained for a sufficient period to enable them to compute with accuracy and precision their mortality costs under all conditions.

This is invaluable, because the most persistent and telling criticism has been upon the rates charged for the protection afforded. Members of the Fraternalism have

been slower to admit the force and truth of this criticism than any other. It must appear, however, upon the most casual examination, that the rates upon which the Fraternals began business were totally inadequate to carry them along, even with their enormous influx of new blood, beyond a limited period; that advancing age means, and always meant, advancing or increasing cost of protection, and that a member must each year pay an increased amount above that paid the preceding year, or, if this payment is to remain the same as at entry into the Order, then must it in early years be much larger than is required to meet current cost, so that the surplus and its accretions may make up the deficiency of the later years. Those who refuse to admit this, and urge because a society has, during its existence, paid all matured claims with inadequate rates, that it can continue indefinitely so to do, are "simply drinking delusion out of the empty skull of the past."

The first few years of a society furnish no data from which the mortality cost may be calculated, because the members are all comparatively fresh from their medical examinations. Later on, however, the inexorable laws of mortality assert themselves, and the death rate and consequent cost of protection steadily rises until its maximum is reached. Such rates must, therefore, be adopted as will provide that the aggregate receipts shall always equal the probable liabilities; otherwise we shall find that our curve is a parabola whose arcs will never meet.

Those who first established the Fraternal Orders could not provide a scientific and accurate scale of assessments, because they had no vital statistics, but the time and the means to do this are now present. Outside the question of rates, there is not a cloud in the Fraternal sky. Thoughtful men realize that the recoil from exorbitant

charges of old-line companies, which led to the foundation of the Fraternals, caused the pendulum to swing too far in the direction of cheapness. The equilibrium between the amount needed to perpetuate the society and the amount collected for that purpose must be restored. Economy is not so much the focal center as stability. The system has all the essentials of perpetuity. There is a place of it—a popular demand. It fills a want. It has safe, honest, and conservative management. Its basic principles are sound. Let it but regulate the charges for protection furnished to meet actual and probable cost, and the last obstacle will be removed from its pathway. The next five years, in all human probability, will show that this difficulty or problem has been successfully conquered and solved, and the Fraternals will continue to grow and prosper until they become

“ Mightiest of the mighty means
On which the world of Progress leans.”

As they stand to-day they are unrivaled. Ancient fraternities which do not have the protective feature are not competitors. Old-line companies which have somewhat outgrown the formative stage have been compelled to yield the palm for magnitude of operations, honest management, and popularity. Out of 850 legal reserve companies formed in the last half century there have been 789 funerals, and the mourners still go about the streets, refusing to be comforted.

This trouble happened largely during the formative stage of the old-line system, and those companies remaining, comprising about six percentum of the total, are not likely to fail unless through dishonesty of their officers.

The formative stage of the Fraternals has been passed with infinitely less disaster, and to-day they are in the

full tide of successful experiment. Their purpose to give insurance at cost has never varied, and all that is yet required is to increase the amount charged so as to remedy the result of miscalculation that, at the time of their formation, could not be made exact.

Reasonable men are willing to pay that actual cost. The man who wants protection without paying for it what is justly due is in the last stage of selfishness.

Let it once be clearly established in the societies that there is (1) certainty as to amount the beneficiary will receive, (2) certainty as to amount the member will be required to pay based on actual cost of protection, and (3) honest and conservative management, and no one will be, or ought to be, unwilling to pay his fair, full share of the cost. Why should he be? By this means he becomes part and parcel of a great co-operative philanthropy, providing riches for the poor, protection for his home, and sympathy and substance for his brethren and their families. He is thus enabled to increase the sum of human happiness and diminish human misery—to do something for society—something for humanity.

The coral insect builds in darkness and ignorance, and in company with millions of its kind raises the rock beyond the waves by patient, persevering labor. And so the great fraternal beneficiary system has been built up by the love, enthusiasm, and united efforts of those who compose it, until to-day its arms reach out to embrace 4,000,000 members, composing, with their families, 20,000,000 souls. These societies have paid out to beneficiaries nearly \$600,000,000. They represent \$5,000,000,000 of fraternal insurance, and, with its members all standing shoulder to shoulder in defense of the great, grand principles for which it stands, the fraternal system, strong as coral reef, has built above the troubled waters

its towering Gibraltar of Protection, against which all the waves of calumny and prejudice shall lash themselves in vain.

Royal Arcanum Bulletin.

INSTALLATION ADDRESS

BY J. S. CAPEN, UPON HIS INSTALLATION.*

THE dawn of a new century finds the Royal Arcanum one of the great forces for good of which the 19th century was so prolific, and the heritage transmitted to us who take up the work where that famous century left it will call for earnest work and strong endeavor if we hold our beloved Fraternity up to the high ideal to which it has been brought. To improve upon any of the great problems that were solved then seems to us almost an absurd impossibility, still—looking at it in the light of history and past achievement—the incentive to try is not without encouragement, and we shall not be living up to our opportunities if we shall not be able to make some little advancement over even the splendid history of that—the grandest century since time began.

That our predecessors at the opening of the 19th century stood looking at almost as discouraging an outlook for bettering the history of the 18th, is at once apparent to us when we look at some of the happenings of that time.

Watt had perfected the steam engine until it seemed as though it could go no further. Napoleon was at the height of his wonderful career. Vaccination seemed about to sweep one of the greatest blights with which people had to contend from the earth, and Monarchism had received a body blow from which it has never recov-

* As Regent of Star Council, No. 89, of Detroit, Mich.

ered in the birth of our own grand country. Not giving the discouragements—which must have seemed almost insurmountable—any thought, our forefathers pressed on, and their achievements during the next one hundred years dwarfed all previous history and handed over to us the splendid record.

They received the horse—they bequeathed us the bicycle, the locomotive, and the motor car.

They received ordinary writing—they bequeathed to us the typewriter.

They received the scythe—they bequeathed us the mowing machine.

They received the painted canvas—they bequeathed us lithography, photography, and color photography.

They received the hand printing press—they bequeathed to us the cylinder press.

They received the hand loom—they bequeathed to us the cotton and woolen factory.

They received gunpowder—they bequeathed to us lyddite.

They received the tallow dip—they bequeathed to us the electric lamp.

They received the flintlock—they bequeathed to us Maxims.

They received the sailing ship—they bequeathed to us the steamship.

They received the beacon signal fire—they bequeathed to us the telephone and wireless telegraphy.

They received ordinary light—they bequeathed to us Roentgen rays.

Their labor was largely performed by the slave or bondman. They freed the slave and handed over to us the most intelligent and independent workingman the world has ever seen.

For the widows and orphans of our ancestors there was only the cheerlessness of the workhouse. For our widows and orphans they provided life insurance in its various forms, reaching the zenith—as we think—in our own noble Order.

That one should feel gratified and flattered by an election to the highest office in the gift of one of the largest Councils in this, the crowning achievement of the last century in the way of providing for the welfare of loved ones, is only natural.

I look upon being an officer in this kind of an institution as an honor of no mean proportions. Unlike him whom our country has just called to its highest office, we have no insurrections to suppress, no people whom we must threaten—perhaps fight—to obtain justice for wrongs inflicted on our citizens, no political or diplomatic intrigues by which we must uphold the honor and dignity of our country.

Unlike him whom we have just called to the Chief Executive of our State, we have no burdens of taxation to execute against an unwilling people. The fates of murderers and criminals are not in our hands, nor do the petitions for mercy from the heart-broken mother or wife for the wayward son or husband, follow us as a nightmare to our quiet homes.

Unlike him whom we have just selected as the Chief Executive officer of our country, we have no writs of ejectment to serve, no felons to carry handcuffed to an incarceration worse than death. Unlike all who are elected to the various political offices, ours is not the task either of making or of executing laws which—however good and just—work hardships in so many cases. No, ours the pleasant task of keeping the necessary machinery in motion which shall hold out to the widows and orphans

of our brothers the hand of sympathy and substantial aid in the hours of their need. Ours to cause the mother to look up through blinding tears from the deathbed of her loved one as she feels that the noble boy by her side will not be obliged to leave school, now that her support is taken from her, but can keep on in the way he has chosen, perfecting himself as her mainstay and the support of her declining years. Ours to place in her hands the means by which she may laugh at the sheriff as she pays the mortgage on her little home, or smile at the threats of the tax-collector as she files away her tax receipt. Ours to carry hope and comfort to the sickbed. Ours to relieve the dying of their apprehensions for the future of their loved ones. Ours to smooth the pillow of pain, to bid the weary watcher hope, to say to the departing one—"Fear not, your dear ones shall be cared for, and the fruits of your kindly care for your brothers during your life shall be returned to your home, which you are so soon to leave, an hundred fold." Looking at it this way, and appreciating that with its responsibilities and duties come also its chances for doing good and the bettering of ourselves, while striving to the measure of our ability to do good to others by advancing the interests of the Royal Arcanum, I can truly say that I appreciate the honor, that I shall do my best to merit it, and that I thank you, each and every one, for it.

ADDRESS OF WELCOME*

BY HIS HONOR FITZHUGH HALL, MAYOR OF ROCHESTER.

Mr. Chairman, Grand Regent, and Members of the Royal Arcanum:

You have come here from all parts of the State to join in this twenty-fourth annual meeting of the Grand Council of the Royal Arcanum of the State of New York, and you will be called upon as delegates to deliberate and act upon important matters for an organization which represents a membership of nearly a quarter of a million, has paid on matured policies during the past year over six and a half millions of dollars, and has resources above all liabilities of over two millions of dollars.

On the 23d of June you will celebrate the twenty-fifth birthday of this organization, which, during its successful career, has passed through the storm and stress period of its existence, and has grown to vigorous proportions, higher in the character and personnel of its membership, stronger in numbers, thriftier in its methods, and wealthier in its resources, firmer in its adherence to the principles of Royal Arcanum, and greater and better in every way.

Such development as the Royal Arcanum has enjoyed must have a substantial basis, and it is to be found in the principles underlying your organization, the exemplification of which draws its members closer to each other, brings them together in joy and in sorrow, in sickness and in health, leads them to the bedside of their fellows, and brings to the tender and helpless ones left behind new life and strength like refreshing rain to drooping flowers.

Such an organization as yours would be welcome to

* To the Grand Council of New York, 1902.

any city. I extend to you the hand of greeting, and wish you a successful and profitable meeting. I congratulate you upon the success of your organization during the quarter of a century of its existence, and upon the bright and prosperous future that lies before it. I trust that your deliberations may be for the highest good of the Order, and that you may leave our city with the pleasantest recollections of the hospitality of our people, and of the profitableness to your organizations of your convention.

I bid you thrice welcome, and extend to you the freedom of the city.

FELLOWSHIP

A SERMON*

"He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother."—Prov. xviii. 24.

In all ages—since history records the aspirations of men, their efforts along different lines of endeavor, their accomplishments and conclusions—a definition comprehensive enough to embrace the full meaning of Friendship or Fellowship has been sought after, alike by pagan and Christian, learned and unlearned.

Seneca, the stoic, urged, "If you wish to gain affection, bestow it," while Ovid added his poetic sentiment to the philosopher's convictions, "The way to be loved is to be lovely."

Emerson blended both in a sentence, "The only way to have a friend is to be one."

The Bible, however, does not amuse with sparkling epigrams when it can better instruct by profound principles.

As a fact, we do not find this choice suggestion concerning active friendship, or fellowship, implied in the Golden Rule. There is a longing for kindly favor in most hearts, and the Golden Rule would suggest that such favor be secured by guarding our way, step by step, by being kind and friendly, and thus show ourselves worthy of "fellowship."

* By Rev. Noah E. Yeiser, pastor English Lutheran Church of the Redeemer, North Troy, N. Y., Chaplain Premier Council, R. A., North Troy.

Following out this clew to fellowship, we find numerous passages in the Bible which give valuable suggestions and deep meaning: as, "A companion of fools shall sweat for it," "A companion of harlots wasteth his substance," "Make no friendship with an angry man, and with a wrathful man thou shalt not go."

The word translated friends, in the text, means to delight in, to have mutual delight. It is the same word used to show the attachment of Jacob and Joseph, Jonathan and David. It may, consequently, be viewed in the light of companions. But here, too, we find a word of warning: "A man of companions breaks himself up, but there is a Friend more attached than a brother."

The meaning, in all these cases cited, is, to suggest a true basis for friendship. And it indicates that such can only exist where both are true and upright. Otherwise, the results must be disappointing and disastrous.

In order to avoid disaster certain safeguards may be of value, and certain fundamentals are suggested, which declare that more than mere natural endowments are necessary to true "fellowship."

In the one case a man is a mere passive tool in the hands of the foolish and wicked.

In the other he is an active agent, gracious, cordial, and just, the hearty friend, the worthy companion.

First, The Safeguards: As the lighthouse suggests and implies the dangerous coast, so the thought of safeguards in fellowship suggests the perils of society. We shall, however, only place signals at several points of danger, for it is not our purpose to exhaust the possibility of shipwreck from inconsiderate companions, but to illustrate a few of the dangers to which men are exposed.

(a) Indiscriminate companionship may lead to many dangers. Many people go into society with the best inten-

tions, but are so prone to forget the true basis and worth of society and life.

There must be an Exemplar; and the true model of all worthy society and fellowship is He who "went about doing good."

True society is neither recluse nor ascetic, but is the mingling of men with men to do each other good.

Who can estimate the good that is flowing into society from the multiplied combines of Christian "Fellowship," courtesy, cheer, and charity? A safeguard should consequently be placed against all questionable approaches, lest this influx of good be disturbed and hindered by "fellowship" and fraternity.

In order to accomplish this guarding of society, God has inaugurated organized, united effort against evil. One of these organizations is the Church, which must ever be regarded as the mother of society and all true "fellowship" and fraternity.

Christ Himself laid down the foundation, when He said, "Thou shalt love thy neighbor as thyself." The importance and depth of meaning of this principle can only be realized when it takes root in the hearts of men by forming the germ of fellowship and fraternity, to knit men together, drawn by the cords of fellowship and brotherly love, based on Truth and Righteousness. This alone succeeds in melting the old perverted, selfish nature of man, like the summer sun melts the snow, until he is constrained to call his neighbor, grasp him by the hand, and call him brother—no matter what his creed, his politics, or position in life. The bond of holy "fellowship" has possessed the soul, it is true; free from guile, rich in sympathy, ready to be helpful—but ever jealous of the right, and it is that that makes it worthy the name "Fellowship."

Christ said to the self-righteous Pharisees: "If ye were Abraham's seed, ye would do the works of your Father Abraham." This must ever be the test. True fellowship must be based on the Gospel, which ever has "healing in its wings." It must be so unselfish that it looks for no other reward than the secret knowledge of some good work accomplished. And this may properly be looked for among a band of brethren where "Virtue teaches each lip and warns each heart."

This is one of the great principles of our noble Order, and of which we need not be ashamed; for this principle, combined with other high and noble strivings which are the natural outgrowth of this deep, broad, profound fundamental—such as Fraternity, relief to the sick and distressed, aid to widows and orphans of deceased members, and in many ways active in works of "Mercy and Charity," sympathy and brotherhood—may, I think, be safely applied to the Royal Arcanum, in that it brings men into close fellowship, and cherishes those feelings that thrive and put forth blossoms in each other's welfare.

They are calculated to make men thoughtful and helpful. Expanding the sentiments of "Virtue, Charity, and Mercy," they remind us of the principles of the Gospel, which does good to all men, by "breaking bread to the hungry, giving a cup of water to the thirsty, watching at the bedside of the sick, visiting the imprisoned"—duties which are, alas, too often neglected in ordinary friendships. Every one of the principles of the Royal Arcanum is useful as a guard or signal against evil, and proudly raises the banner covered with the inscription of "Virtue, Mercy, and Charity."

These principles will help any thoughtful, sincere man to live up to the true standard of the Church of Christ, which is the greatest of all Orders of Fellowship—for it

is a "World-wide Brotherhood." Perhaps one of the saddest forms in which the paradox concerning the "saving of one's life to lose it," is realized in this very ill-considered amiability, both toward the Church and the world. How often the seducer maliciously delights in the common ruin he succeeds in effecting, alike of honor and of "the tie that binds" in the "fellowship" of holy things; and how the Apostle's challenge of this blunder has thrilled the ages, "Know ye not that the friendship of the world is enmity with God?" And surely Christian consecration reaches its most momentous and touching crisis when it is willing to consider, not only its occupations and possessions, but its bonds of union as well.

The bonds of general society too often prove to be only an unwholesome passion, destructive of noble sentiment, and disappointing, at least, the heart's hunger for either true happiness or sympathy.

The typical society man is not often noted for profound holiness in life, nor yet for deep conviction and strict adherence to religious principles; and yet it requires both these to make a noble friendship, with its possibilities of helpfulness and mutual satisfaction.

We are told in the text, "But there is a friend that sticketh closer than a brother." The secret of this close cleavage and unbreakable union is to be found in the strong, firm foundation upon which it rests. It is for a worthier purpose than mere natural kinship, and the attachment is consequently more close and durable.

(b) Fellowship inspires to high purposes. Emerson vividly displays this principle when he says, "Our chief want is somebody who can make us do what we are able. This is the service of a true friend. How he flings wide the doors of existence, what questions we ask of him, what an understanding we have. It is the only real society."

Fellowship is all-embracing, deep, true, steadfast: "Thinketh no evil," strives to be helpful. Friendship works powerfully for good, is a great power as a cherishing force, is elevating in its tendencies, educating in its strivings, and in all things ennobling.

(c) Again, "Fellowship" gives impulse to unselfish relationship. Brotherly love and human Brotherhood are conceptions now held in deservedly high esteem, but they come to us through the Gospel and the Church.

The ancient idea of a brother's attachment was that of Tribe, Clan, Selfish-interest, confined to a narrow circle. Of cordial affection there was, alas, only too little—Ishmael and Isaac, Esau and Jacob, found but little common cause, except at a father's funeral.

David had a number of brothers, but the son of his determined enemy became the friend whose loyal love may well have suggested the words of our text.

As David sang that glorious public recognition of Jonathan's deep, consecrated friendship, there mingled an undertone of gratitude for unequalled personal devotion of a prince for an outlaw.

Need we wonder that he sang that tender interlude, "Very pleasant hast thou been to me; thy love to me was wonderful, passing the love of woman"?

"True friendship," said Washington, "is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation."

And now, in conclusion, let us think of that "Friend that sticketh closer than a brother," in imitation of whom we have found possibilities of "Fellowship," and whom ages of Christian thought have recognized as the source of all that is noblest and most beautiful in human character.

If ever fellowship aroused enthusiasm for truth and

imparted peaceful blessings, the burning and shining lights in the history of reforms, revivals, and missions may be used as means by which to measure the power for good of Christian fellowship.

But ideas need organization, and this involves fellowship. Wiclif said, "Jesus chose twelve men that they might have fellowship with Him." This gives us a conception of true fellowship. But what is most surprising is, that such a fellowship as Christ gave an example of could ever be compared with modern society. Should we not, then, stop and reflect, and ascertain how much we come short of this model, even the Christ, for that alone is true fellowship? The Church is the true organization of hallowed and blessed fellowship.

Let us recall anew that unique companionship of the "Son of Man" as it grew into "Fellowship," when He says, "I call you not servants, but friends," and how the Apostles rejoiced in that personal association and attachment. "Our hands have handled," said the beloved disciple; "We were eye witnesses," "We were with Him," said Peter; "Who loved me," said Paul. All that was dearest to these men in life, all they hoped for in death, all they fondly cherished for the ages of eternity, centered in this blessed fellowship with Christ, and He said, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." So let it be said of us, my brethren. May we all, by the grace of God, live true to our loved ones, true to our homes, true to each other, true to society, true to Christ, our common Elder Brother; then shall there develop within each of our breasts a spontaneous "fellowship" which will be beyond questioning, and which will commend itself to our fellows as beyond reproach.

It will be a fellowship which will be rich in fruits of

kindness and helpfulness ; a friendship which will unite our hearts in high and holy aspirations, with a common eagerness to serve each other, and to be loyal to the "Friend that sticketh closer than a brother."

"How blessed the sacred tie that binds
In union sweet accord,
How swift the heavenly course they run
Whose hearts, whose faith, whose hopes, are one.

"To each the soul of each how dear,
With jealous love, what holy fear,
How doth the generous flame within
Refine from earth and cleanse from sin.

"Together both they seek the place
Where God reveals His awful face;
How high, how strong, their raptures swell,
There's none but kindred souls can tell."

All this is true of human fellowship, and we should make this high standard our constant aim, for then shall we measure up to the sacred principles of our Order, and shall cultivate true love for the Friend who can sustain us when all earthly friends are unable to help, as, in the case of President Edwards, who, when he had bidden all his household and friends farewell who stood by his bedside in his dying hour, he turned his eyes heavenward and said, "And now, where is my Jesus of Nazareth, my true and never-failing friend?"

INSTALLATION NIGHT

DELOS EVERETT, CLEVELAND, OHIO.

ANOTHER year has rolled around,
And we've gathered here once more,
To witness another installation scene
Upon this mortal shore;
'Twas just a year ago to-day,
The scene I'll ne'er forget,
Of the royal time we had that night
In memory it lingers yet.

Another year has rolled around,
But the scene has changed to-night,
Though we appear to be as happy
And jovial, gay, and bright;
Yet the solemn truth we must confess,
There are loved ones that we miss,
Who were with us to-night one year ago
And filled our souls with bliss.

Another year has rolled around,
But they have passed away
From out our Fraternal Council
To realms of endless day;
Where sickness, sorrow, pain, and death
Are felt and seen no more,
In that blessed Royal Council
On heaven's immortal shore.

Another year has rolled around,
And our triumphs have been grand,
For as the days went fleeing by
We have added to our band

Some four-score royal brothers
Who have joined to Kalon's clan,
From a true and holy purpose
To aid their fellow-man.

Another year has rolled around,
But a new one doth appear,
With its open door it welcomes us
And extends its word of cheer;
As we step across its threshold
Into the year to come,
We pray for heaven's blessing
On our Arcanum home.

Another year has rolled around,
But there is one familiar face
Who is not here with his manly form
To fill his old accustomed place.
McKinstry's chair is vacant,
But while we assemble here,
His name we'll ever cherish
And his memory revere.

Another year has rolled around,
God help us to be true,
And do to others as you would
That they should do to you;
And thus fulfill our solemn vow
And renew our pledge to-night
To be an honor to our cause,
A true Arcanumite.

OUR EMBLEM—THE BUTTON*

BY F. K. WEAVER, REGENT FREEPORT COUNCIL, PA.

MEN are growing more fraternal,
You can see it on the street;
Indicated by the emblems worn
By hundreds that you meet.
Have you seen the R. A. button?
Here it is upon my coat,
And 'tis fraught with deeper meaning
Than a passing glance would note.

Here you see our mystic number,
'Tis a friend to those in need;
And the crown or royal emblem,
Symbol of a noble deed;
Here three kindred spirits cluster;
Virtue, Mercy, Charity;
Represented on our button
By the letters V. M. C.

'Tis the kind, congenial mission
Of this worthy little band
To alleviate affliction;
Grasp the stricken by the hand;
Shield and aid the broken circle;
Follow Mercy as their guide:
Many millions have they scattered
To bereaved far and wide.

* Read at a reception tendered to the Grand Regent of Pennsylvania, by Freeport Council, No. 237.

Who can estimate the solace
That has followed in their train?
Then I ask you in all candor,
Has our Order lived in vain?
Two hundred thousand now we number;
'Tis an army staunch and grand;
Yet the outgrowth of a seedling,
Planted by a loving hand.

Would you know our Royal Secret,
Secret of our great success?
'Tis the love we bear our families;
Nothing more nor nothing less;
Love for her who shares our sorrows;
Love for her who shares our joys;
'Tis the love we have for baby;
For our girls and for our boys.

Peer with me into the future;
Life, you know, is but a span;
Soon the summons you must answer;
Make you ready while you can;
Be not like the foolish virgins,
Take a warning from their fate;
What you do, do in the present,
Then it cannot be too late.

Would you leave the world to buffet
Those you shield with tender care,
Or by prudence, wise and tender,
Ease the burdens they must bear?
Throw a safeguard, then, around them;
Do it now, not next year;
Cause them not a needless heartache,
Or to shed a needless tear.

Come with us and wear this button;
 Join us in our work of love;
 Feed the hungry, clothe the naked;
 Heed the mandate from above;
 Give your dear ones sound protection;
 Do it on the safest plan;
 If it takes some self-denial,
 Do your duty, be a man.

ROYAL ARCANUM RALLY SONG

BY PROF. E. L. M'DOWELL.

[*Tune: Marching Through Georgia.*]

Two hundred thousand Brothers
 Marching on the Arcanum shore;
 Two hundred thousand! Soon there'll be
 Two hundred thousand more;
 Marching on to victory
 Proclaimed of God, divine,
 V.! M.! C.! Royal Arcanum.

Chorus.

R. A.! R. A.! two hundred thousand strong,
 R. A.! R. A.! behold the mighty throng;
 Spreading like the beech tree;
 And growing like the pine;
 Three cheers for the Royal Arcanum.

The sister graces Virtue, Mercy,
 Charity hath enrolled
 Two hundred thousand manly men
 Within our sacred fold;

Two hundred thousand Brothers
Known of all men by this sign,
V. ! M. ! C. ! Royal Arcanum.

Chorus.

A ROYAL ARCANUM GLEE

BY PROF. E. L. M'DOWELL.

[*Tune: Good Night, Ladies.*]

SHAKE hands, Brothers;
Sing songs, Brothers;
Sound the bugles, Brothers;
Two hundred thousand strong!

Chorus.

Arcanians, hurrah, hooray;
Sing and pray, march away;
Arcanians, on earth to-day,
Two hundred thousand strong!

March on, Brothers;
Sing on, Brothers;
Pray on, Brothers;
For a few thousand more!

Chorus.

Arcanians, hurrah, hooray;
Sing and pray, march away;
Arcanians, let's work and pray,
For a few thousand more!

Good day, Brothers;
Good night, Brothers;
God bless all the Brothers
Two hundred thousand strong!

Chorus.

Arcanians, hurrah, hooray;
Sing and pray, march away;
Arcanians, good night, good day;
Two hundred thousand strong!

CLOSING ODE *

BY CHARLES RUSSEL TAYLOR, OF CARROLLTON COUNCIL,
NO. 257, OF BALTIMORE, MD.

[*Air: Maryland, My Maryland.*]

COME, Brothers all, ere we depart
To battle with the world without,
Let each and every loyal heart
Uniting in a plea devout
Ask Him to send His kindly light,
That we may learn to live aright,
And, like a beacon from afar,
Let VIRTUE be our guiding star.

As we expect God's mercy, we
Should MERCY show to friend and foe,
Who, tempest tossed upon the sea
Of life, are sinking 'neath the woe.
Go feed the hungered; ever seek
To aid the poor, protect the weak.
For we shall reap as we may sow
The seeds of MERCY here below.

Fling out the banner, let it fly—
When skies are bright, when clouds are near—
'Twill greet the weary passerby
And bid a saddened heart to cheer,

*Dedicated to the Grand Regent of Maryland.

Where VIRTUE dwells will MERCY reign
With CHARITY—The Royal Chain,
For one and all united we—
“Greatest of these is CHARITY.”

DECORATION OF GRAVES OF ARCANIANS

A MEMORIAL ADDRESS*

BY PAST REGENT HARVEY R. HARRIS.

Brothers: It is well, it is meet, that the members of the Royal Arcanum, and especially of Halcyon Council, No. 672, a leader in all things, should on this bright autumnal day gather within the sacred precincts of this hallowed ground to inaugurate in behalf of their peerless fraternal Order the expressive and beautiful ceremony of decorating the graves of their departed brothers—a ceremony in recognition of and paying tribute to the worth, merit, and noble traits of manhood which our brothers now resting in the peaceful bosom of mother earth exemplified ere their departure to “that bourne from whence no traveler returns.”

The placing of a few flowers of love that have grown from the seeds of brotherhood planted by our grand fraternal Order will serve to cement stronger the ties that bind us. It seems to me the observance of this simple, tender, and loving ceremony teaches lessons of great value to all of us. It is said “a tree is known by its fruit”; therefore the object and purpose of this great fraternal Order can best be told by the record it has made.

The Royal Arcanum was organized in 1877, and is,

* At the decoration of graves of its members by Halcyon Council, No. 672, Royal Arcanum, Michigan City, Ind.

therefore, twenty-three years in existence. It now has a membership exceeding two hundred thousand, and is steadily and healthfully growing. It has contributed to the relatives and friends of deceased members the sum of nearly sixty million dollars, and now has on hand in its Emergency Fund over one million dollars. It is the especial guardian of the widow and the orphan. It teaches lessons of charity and fraternity which may be applied every day, and which, when heeded, make its members more valuable citizens and better men in all the relations of life.

But to my mind the most precious and ennobling features of the Order are its social and educational functions. In these it is teaching and exemplifying one of the greatest and grandest truths ever uttered, "the brotherhood of man." This great fundamental principle is the basis and mainspring of nearly all the fraternal Orders in existence. By practicing and developing this great truth we are best illustrating and proving that other great and eternal truth, "the fatherhood of God."

It has been said that "man's inhumanity to man makes countless thousands mourn." The truthfulness of this assertion is apparent on every hand and has never been disputed.

The many fraternal organizations that are in existence to-day are all battling to curb and exorcise the hatred, the jealousy, the prejudice, and the selfishness of man, and, by touching the better chords and wellsprings of his being, appealing to his virtues, his mercy, his charity, his kindness, and his love, impress upon him the fact that the human family are all of kin, in that we are all brothers.

Would that some power the "giftie gie us" to bid our brothers now at rest to join in these ceremonies, but as that cannot be, we will invoke all nature to our aid.

O earth, don thy richest dress of emerald hue. O flowers, put forth thy bud and blossom of rarest beauty and perfume! O winds, kiss with thy gentle zephyrs the silent tombs of our beloved! O tree, wave in most graceful and majestic rhythm thy nodding plumes of welcome! O birds, pipe thy tuneful lays with sweetest melody! O angels, strike thy heavenly lyres until the diamond arches of the whole world resound with the grand and joyful anthem of "Peace on Earth and Goodwill to Men." Then may the talismanic words, "virtue," "mercy," "charity," be emblazoned on every hearthstone and proclaimed in every heart throb; then may Halcyon Council summon its sleeping brothers to meet in the grand council of the universe.

THE MACCABEES

Historical.—The Order of the Maccabees was organized in London, Ontario, in 1878, by gentlemen who planned a fraternal and beneficiary association whose ritual and forms were suggested by the heroic history of Judas Maccabaeus and his brothers. Making attractive provision for the widows and orphan children of its members, the new Order spread within two years into all the provinces of Canada and several of the United States, and in the beginning of 1880 it had issued over 10,000 certificates of membership.

At first members were received without adequate medical examination and at a very low assessment. In the spring of 1880 it was recognized that these conditions were threatening the Order with bankruptcy, and a convention for revision of the Constitution was called in the city of Buffalo, N. Y. Difference of judgment as to policy led to a division, and the secession of a considerable section from the Grand Body. The loyal members, however, continued their work of revision, being led especially by Major N. S. Boynton, of Port Huron, Mich., and the amended Constitution was perfected in February, 1881, and became the recognized law of the Order.

It was provided that when the membership in any Province, Territory, or State reached the number of one thousand Great Camps might be organized, although the control of the death benefit fund still remained with the Supreme Tent. A charter for a Great Camp in Michigan was granted, and the Michigan Great Camp was organized under this, April 25, 1881, representing eleven local Tents, and June 11, 1881, the "Great Camp, Knights of the Maccabees of the World for the State of Michigan," was incorporated under the laws of the State, and has been recognized as the parent Order, and June 11 is observed as its anniversary day.

A call had been previously made for a meeting in Detroit, June 15, to perfect the organization, and at that time twenty-two Subordinate Tents were represented; and officers of the Great Camp were chosen and installed.

The Supreme Tent met in Toronto in July following, and in that meeting the law was amended to put the control of the death benefit fund into the hands of the Great Camps for their respective jurisdictions.

It was apparent that a reorganization of the financial control of the Order was imperative, and at a special session of Michigan Great Camp, at Port Huron, September 8, 1881, new laws and a

new ritual were submitted by Dr. N. S. Boynton, and were unanimously adopted. Dr. Boynton traveled carefully over the State, and maintained his central office with great devotion at Port Huron, holding the office of Great Record Keeper till 1894, when he became Great Commander, and he has since continued in this highest office of the Great Camp of Michigan till the present time. The business of the Great Camp grew rapidly with the prosperity of the Order, and in 1892 a building for headquarters was erected in Port Huron. This was occupied by the general offices of the Order April 1, 1893.

The Great Camp of Michigan growing and prospering, while by law it became financially independent of the Supreme Tent, the latter became practically defunct, the Great Camp of Michigan being generally recognized as the parent body. But in September, 1883, a Supreme Tent was again organized, and Dr. Boynton was again chosen to the office of Supreme Record Keeper, and the building up of the reorganized Supreme Tent went on.

THE ORDER OF KNIGHTS OF THE MACCABEES aims to unite fraternally all white persons of sound bodily health and good moral character who are socially acceptable, and provides for death, sick, funeral, accident, and permanent-disability benefits. Persons can participate in the benefits of the Order only through membership in some Subordinate Tent. The work of the Subordinate Tent is conducted under a ritual which is both pleasing and instructive. Violent, humiliating, or boisterous initiations are strictly prohibited.

The Supreme Tent has a general jurisdiction over the entire continent, with 4621 Subordinate Tents reporting in 1903, with over 330,000 members, ranking third among the great beneficiary orders. Members pay rates monthly, and all invested moneys of the Order must be in Government, State, or Municipal bonds.

The membership is divided into Life-Benefit and Social members, but only those who are disqualified for life-benefit membership, by reason of age or physical infirmities, can become social members. Any duly qualified member may participate in the Sick, Funeral, and Accident funds. Life-Benefit members are entitled to participate in the Life-Benefit Fund to the extent of from \$500 to \$3000; age limit fifty-one years. In case of total and permanent disability, a Life-Benefit member is entitled to receive one-tenth of the amount of his certificate annually until fully paid.

The Order was reorganized in 1883, with 1000 members. Its membership reported May 1, 1903, was 332,581. Its net cash invested funds at that time amounted to \$2,552,509.60.

LADIES OF THE MACCABEES OF THE WORLD

Historical.—In 1890 the Knights of the Maccabees enacted a law providing for an auxiliary branch of ladies, and the "Ladies of the Maccabees" were organized under their own laws, with their own ritual and financial control.

This branch organization has had a most prosperous and helpful career. A general body, corresponding to the Supreme Tent, and working outside the State of Michigan, is known as the Supreme Hive, the Great Hive corresponding to the Great Camp.

The first Hive, composed of wives of the Knights of the Maccabees, was organized at Muskegon, Mich., originally for purely social purposes and as a merely local society. But in 1886 application was made to the Great Camp for Michigan, in session at Kalamazoo, for recognition as an auxiliary branch to aid local tents socially, and for laws to provide for life and disability benefits to be collected and disbursed by the auxiliary society itself. The request was refused, as was a second and similar application in 1887, but in 1888 the Great Camp, in session at Port Huron, recognized the organization of a Great Hive for Michigan, auxiliary to the Great Camp; and finally the Great Hive was formally organized and approved, and its elected officers were installed by Major N. S. Boynton, Great Record Keeper, in May, 1890. Confined at first to Michigan, Hives were subsequently organized in different States by their respective Great Camps, and the Supreme Hive of the Order of the Ladies of the Maccabees of the World was organized October 1, 1892, to harmonize the workings of the various Great Hives, and to render their social, ritualistic, and other work uniform, and to be the supreme authority of the Order.

This Order is claimed to have been the first movement of the kind among women offering death benefits, making its own laws, and transacting its own business. Its total membership in 1896 was 66,000, and was extended through more than half the States of the Union and Provinces of Canada. It aids sick and distressed members, buries the dead, and pays disability and death benefits. Women between the ages of sixteen and fifty-two are admitted to life-benefit membership, after passing a medical examination. Their death-benefit certificates are for \$500, \$1000, and \$2000; and in case of permanent disability, or on reaching the age of seventy years, they receive annually one-tenth of the sum named in their certificates.

The Order, in 1903, was the seventh largest society among all the fraternal beneficiary orders of America. It issued certificates for \$250, \$300, \$1000, and \$2000. It included 2374 subordinate Hives, with a membership of 119,287, its certificates in force amounting to \$82,712,397.78. The Order paid, from its organization to May 1, 1903, death and disability claims to the amount of \$2,525,470.87, and had accumulated an emergency fund of \$622,866.56.

CERTIFICATE CONDITIONS*

BY HON. D. D. AITKEN, SUPREME COUNSELOR SUPREME
TENT, KNIGHTS OF THE MACCABEES.

WHAT conditions a certificate of membership in a fraternal benefit association should contain has been one of the problems that the societies have had to meet. Whether it should contain a copy of the laws making certificates void under certain conditions, whether it should contain clauses of forfeiture for certain acts, whether it should contain conditions of forfeiture for certain failures to perform, or whether it should be simply a certificate of membership, has been the question to be decided.

The objection to a certificate containing a copy of any portion of the laws is that the laws are subject to change, and, when changed, the copy that was endorsed upon the certificate is void and of no effect, and that part of the certificate ceases to be even a matter of information to the holder, and the only possible effect it can have is one of embarrassment.

The same thing might be said of the certificates containing clauses of forfeiture, but an additional embarrassment occurs from the fact that when clauses of forfeiture are printed on the certificate it is supposed to contain all those clauses of the laws which work a forfeiture, and, while the same conditions in the laws might be retained that worked a forfeiture at the time the certificate was issued, additional laws might be enacted, working forfeitures for different and additional reasons,

*A paper read before the National Fraternal Congress at its fourteenth annual session, held at Boston.

and might create new liabilities and new duties in addition to those enumerated in the certificate for which a failure to perform would void the certificate.

For these reasons I have become satisfied that no conditions should be printed upon the certificate except that the member or his beneficiary would be entitled to participate in the funds, provided the member complied in every particular with the laws that were in force at the time he became a member, or that were thereafter enacted during his membership.

I realize that one of the objections we have to meet on this question is the Insurance Commissioners and the insurance laws of the various States and Provinces, where, even under the Uniform Bill, different constructions and different requirements are placed upon the associations; some requiring that a specified, stated amount shall be fixed in the certificate; others holding that any specified amount named in the certificate, regardless of what an assessment will bring forth, develops the association into an insurance company, and requires them to put up the guarantee that they will be able to fulfill their contract and pay the amount stipulated for in the certificate. Other States, again, prohibit any matter of defense in an action brought by a certificate holder or his beneficiary, except such as is printed on the back of the certificate, and thus the difficulties in connection with this branch of fraternal benefit insurance multiply.

It would seem, however, that with a proper understanding of the subject by the legislatures of the various States and the Commissioners of Insurance, this objection could be obviated. These men could be brought to see the fallacy of attempting at this period in fraternal benefit insurance to create any rigid rules in this respect. They

could readily understand that with a great number of associations organized and doing business without any previous guide or understanding of the necessities, the safety of the membership and the preservation of the association would require changes and new conditions in the conduct of the business.

They would realize that when these associations started out, made up entirely of new blood fresh from a medical examination, they could, without excessive assessments, pay suicides; that they could, without being burdensome to the members, pay the certificates of those who had fraudulently obtained their membership, and could, without apparent injustice, pay benefits to those who engaged in hazardous occupations; and would understand that, as time went on and age overtook the membership, and the death rate increased, necessity would compel societies engaged in this business to throw upon the membership additional requirements, to create new conditions that would void the certificate, such as death from suicide, false representations at time of admission, and engaging in hazardous occupations.

They would realize not only the necessity, but the equity of such changes, and with their minds enlightened in this respect they would see the absurdity of attempting to print the contract in the certificate of membership, for if the society is permitted to make the change because it is right for it to do so, and its safety demands it, and it is permitted by the courts of the country, then this, of itself, proves to a moral certainty that the printing of conditions on the certificate is unwarranted, and will, in the future, be misleading.

The argument of some Commissioners and some legislators as to why conditions should be printed on the certificate is that this is the instrument that the member

has. He may not have any copy of the laws; his medical examination is not in his keeping; but his certificate is always before him and he can refer to that to determine his rights as a member of the association. The fact that the laws may have been changed, and the conditions mentioned in his certificate entirely obviated and others created of which the certificate bears no record, presents the difficulty.

The courts of most of the States have held that if the certificate contains a clause that the member shall be bound by the laws that are thereafter enacted, that that part of the certificate is just as binding on him as any other portion of it, and that any law that is thereafter enacted will control the disposition of the fund; and this holding is based on the doctrine that to hold otherwise would create classes in the membership; that every time the supreme body met and made alterations in its laws, created new conditions, and provided for new forfeitures it would create a distinct class, and that while they would all be paying alike, they would all be subject to the same expense and same cost of management, still, some would have rights that others would not have, and that it would be utterly impossible with any idea of fairness, justice, or equity to attempt such a distinction.

This holding, this opinion of the courts, demonstrates that conditions in a certificate are of no effect if the laws have been legally changed, and if they have not been legally changed then no condition in the certificate would be necessary, because the law itself would govern and control.

Some of the older societies started out to give additional benefits. They provided, some of them, that when the member reached a certain age he would receive a portion of the face of his certificate. Later on, the legislature

of most of the States, and the Commissioners as well, who were not so enthusiastic for the present success of the associations, prohibited them from doing business in their States with such requirements, and they were forced to change the law, and to provide for payment only when the member was totally and permanently disabled, which condition was permitted by the laws.

Now the courts have said that it would not be justice to permit those old members, who agreed to be bound by the laws that were thereafter enacted, to demand their money on arriving at a certain period in life, whether disabled or not, and require the later admitted member to be totally and permanently disabled before he would be entitled to receive, each paying the same towards the sustenance of the society.

Nearly all the societies started out to pay all deaths, regardless of their cause. Later on many of them, believing that the payment of suicides encouraged it, provided that no claim should be paid where the member committed suicide within one year after admission. Later, it became evident to them that still greater precautions must be taken, and they increased from one year to five years, and provided that the beneficiary of any member who committed suicide within five years after admission should not be entitled to participate in the funds.

Thus, if the conditions were valid in the certificate (and if they are not valid they ought not to be there) you would have three classes of members in that association: The member who has no restrictions as to death by suicide; the member who committed suicide within one year after admission; and the member who committed suicide within five years after admission; all paying the same rate of assessment, all enjoying the same

rights socially in the Order, but each under different conditions.

The same thing may be said of any and every condition that can be named in the certificate, except the one condition that if the member complies with all the laws that are then in force, or that may thereafter be enacted, he shall be entitled to participate in the funds to the extent that the law of the Order provides for the class to which he belongs.

I realize that the courts are not uniform in their holdings on these questions, and so in reference to decisions I speak generally, as several States have taken the position that members were not bound by the laws that were thereafter enacted, even though they have so agreed in their applications for membership and it was so specified in the certificate; but this would have no bearing on the question, as the same thing would have been true had there been no specifications in the certificate, as those courts held that the laws that were in force at the time the member joined were the laws that governed their decisions.

The theory of beneficial associations is that the interest of all members is mutual, and that the associations are organized, not for profit, but in the interest of the members. Then it follows that if the interest of all the members is mutual, you must create no classes by giving one the advantage over another, and this is done every time the laws are changed, working additional forfeitures, unless it shall apply to all members of the association alike.

There is only one condition, to my mind, that would ever authorize the making of the certificate of membership the contract between the member and the association, and that is that the laws were never to be changed; and

I believe it would be rather presumptuous in any society to presume that it had knowledge sufficient, even at this time, to enact laws that time would not show defective and experience would not show necessity for change.

NATIONAL UNION

Historical.—This is a beneficiary assessment fraternity, organized and legally incorporated at Mansfield, Ohio, May 11, 1881. Its foremost organizer was Dr. A. E. Keyes, who had been Supreme Director of the Knights of Honor and Supreme Regent of the Royal Arcanum. Several other leading organizers had been active members of older fraternities.

They associated together to form, according to their own statement at the time, a distinctively American, secret, beneficiary order, formed to associate white male citizens of good moral character, sound bodily health, between twenty and fifty years of age; to advance its members morally, socially, and intellectually; to provide for the relief of sick and distressed members and their families, and to secure a benefit fund from which, upon the death of a member, a sum not exceeding \$5000 shall be paid to such beneficiaries related to the deceased member as may have been designated in accordance with the laws of the Order. Certificates are issued in amounts of \$1000, \$2000, \$3000, \$4000, and \$5000.

This society differed from the earlier fraternal beneficiary societies in the adoption of a system of assessments on what was called the "step-rate" principle. By this assessments are graded according to the age of members, not merely on joining the society, but all along, assessments advancing each year with the age of the members; so that each member pays from year to year the actual cost of protection afforded. This system is based on the increasing cost of insurance as a member advances in age, and the life of the Order does not depend upon new members alone, but also upon the higher rate of assessment as members grow older, thus meeting the common objection against assessment societies. Each member really pays the actual cost continually of his own insurance, and does not become a burden to the Order as he grows old. There is, therefore, as much pecuniary inducement to join the Order now as when it was just starting.

The National Union takes patriotism for a leading principle, and models its government after that of the United States, and brings the flag into its ritualistic work. Its Supreme body is called the Senate, the State or Grand bodies are called Assemblies or Legislatures, and the subordinate local societies are called Councils or Lodges. The upper bodies are of elected representatives. A badge is worn, representing a shield, and a

lapel button is also used, both of these displaying the National colors.

The Order has grown prosperously, having an excellent financial reputation, and has spread into most of the States of the American Union, and has a membership of about 65,000. In 1896 it had paid to beneficiaries the sum of \$7,500,000.

December 31, 1902, it reported 849 Councils in thirty-five of the States of the Union, with a membership in good standing of 64,960; insurance in force, \$150,341,000.

The new members added during the year were 8319; those lapsed during the year were 4657; and 638 died.

The benefits paid in 1892 amounted to \$1,791,750; and those paid since 1881 to \$17,365,468.57.

MAN'S DUTY TO HIS FAMILY

A SERMON

BY REV. M. A. MATTHEWS, D. D., FIRST PRESBYTERIAN
CHURCH, SEATTLE, WASHINGTON.

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.—I Timothy, v. 8.

FIRST.—The home is a divine institution. Its responsibilities are great and irrevocable. The Christian religion recognizes the bonds and increases their sacredness. The man is the head of the family, and by divine decree is made the bread-winner. Upon him falls the duty of making provision for his home and for all beneath its roof. There are two life provisions one is compelled to make, namely, one must provide for the temporal needs of those dependent upon him, and for his future character and state. The first preparation for a home is the development of a strong moral character. Pure love is the basis of domestic as well as spiritual faith. Chaste

love is only possible to one morally clean. The second preparation is the growth of a tireless, frugal nature.

The temporal necessities of one's wife, children, and home must be met. To deny their appeals is inhumane. To disregard the responsibility is to deny the Christian faith, and to brand one as a rebel and a blasphemer. No man has a right to lead a woman from the altar to the potter's field. If he has not the courage, will, and health to provide for her wants, then to marry is a crime. No man has a right to bring into this world a child unless he has made provision for its support, its education, and its moral development. He has no legal or moral right to lay his child in the lap of the State and demand the public treasury to become its benefactor.

The protection of one's home and family is a responsibility that cannot be shifted. He who provides for his home, educates his children, and transmits the character of an upright citizen has made the largest contribution to his country and generation. It is true that this is an age of reckless, careless, extravagant families. An honest husband and a faithful father will govern that to a great extent. Thoughtless, spend-thrift wives should be disciplined and taught self-denial. Children must be taught to be economical and honest.

Prodigal husbands ought to be punished by statute, and be made to work under State control, the proceeds of their labor to be collected by the State and applied to the support of their wives and children. If the legislature will make such a law the people will be saved much money now being spent to support the helpless ones made so by indigent, profligate husbands. A man who will not willingly support his family ought to be hired out by law for that purpose. Confine him and work him

at hard labor, in a public place, until want is driven from his home and until his children become self-sustaining.

There are others whose families suffer because of misfortune. This is a day of uncertain investments. Fortunes of to-day become birds of passage to-morrow. The rich who rode yesterday are walking to-day. The present thriving city may soon become the deserted village. No one knows what a day may bring forth. It is well to provide for such crises. God has opened many ways by which one may provide for emergencies. They are not the work of human genius; they are direct, divine provisions.

I use an umbrella because it is the natural evolution of the divine law of self-protection. I change my clothing as the temperature changes for the same reason.

So I believe in fire, marine, and life insurance on the same principle. It protects me and provides for my household. In one sense all insurance is mutual, co-operative, and fraternal. †“Old-line” companies gather the annual payments of their many policy holders, put them through the commercial mill of compound interest, and turn out for you protection and for your family provision. I believe in “old-line” insurance, and, if I were able, would carry a million dollar policy. It is a safe investment and a sure provision for life’s rainy day. I also believe in “Fraternal” insurance. Two reasons make me advocate it:

First. There are many who are unable to carry any other kind. Every young man ought to have some insurance. Young men, of all men, ought to be insured. There are many whose salaries are so small they cannot afford a large-premium policy. Then let them take a cheaper insurance. Someone says, “Cheap insurance

is dangerous, and fraternal companies often fail." That statement is untrue; but, admit that some do fail; not a dollar has been lost. Every dollar of fraternal insurance goes direct to help some widow and comfort some suffering orphan. It was a true charity, and you were protected during the life of the company.

Second. Anything which brings men together and inspires friendship, confidence, and brotherly love has my support. Fraternal insurance has united men in a bond that cannot be broken. It has bridged the grave, and has made the surviving members the personal guardians of the widow and the orphans.

If I could go into every humble home, light a fire in the grate, put a warm meal on the table, cover its bed with blankets, and make happy each child, my cup of joy would overflow. If I cannot go in person, I can go in an insurance policy. My monthly assessments shall take the wings of the morning and carry to homes of sorrow comfort and brotherly support. X My annual premiums in "old-line" companies shall convey to widows and orphans compound aid and sympathy. God bless the day of insurance. A man owes it to the State, to himself, and to his family to insure his life.

Third. A man has betrayed the faith if he does not provide for his future state and if he does not transmit to his children a righteous name and an immaculate character. No man has a right to bring a child into this world and curse it with an immoral nature and an impure character. It is the father's business to provide for himself a clean life, and, therefore, for his children a model-like father. He is responsible to that extent for their destiny. He can make rich provisions in Christ. A man and his whole household can be saved and he can be assured of the future state.

Seek first the Kingdom of God, and all things shall be added. In your Father's house you shall have an apartment all your own, and it was not made with hands, it is eternal, and in the Heaven. Take both kinds of insurance—Earthly and Heavenly.

MODERN WOODMEN OF AMERICA

Historical.—This fraternal beneficiary society is easily confounded with the "Woodmen of the World," noticed after this article, and founded by the same person a little later. The Modern Woodmen of America was founded at Lyons, Iowa, by Joseph C. Root. The first "Camp," as its Lodges are called, was instituted January 5, 1883, which is commonly regarded as the birthday of the Order, though its beginning dates back somewhat earlier. It was incorporated as an Order under the laws of Illinois in 1884.

It provides benefit certificates of \$500, \$1000, \$2000, or \$3000 to the families of deceased members, as well as for care and attention during sickness.

This Order is confined by its charter to the States of Illinois, Minnesota, Iowa, Nebraska, Wisconsin, Michigan, Kansas, North Dakota, South Dakota, Missouri, Indiana, and Ohio, from which the cities of Chicago, Detroit, Milwaukee, St. Louis, and Cincinnati are excluded. This, it is claimed, makes its territory the healthiest in the country. It also refuses membership to persons engaged in hazardous occupations.

Members are thus given the advantage of the smallest possible risk, and the cost of their insurance has been less than \$5.00 per annum for \$1000. This has made the Order very popular, and their additions in a single year were 45,000. In one year they paid 692 death claims, amounting to \$6,522,385, and September 1, 1896, they reported \$515,000,000 of insurance in force.

With this clear eye to business the Order yet makes much of the social and fraternal side of secret society life, and the ceremonies are beautifully suggestive of the free forest life, and the "Camps" keep alive in their ritual the work of the early, hardy pioneers.

The members are assessed according to their age at joining, the amount, once fixed, remaining unchanged.

An auxiliary branch, entitled the Modern Woodmen, admits members of the Order and their women relatives. Most of its members belong simply to the fraternal society, but there are 3000 who have a beneficiary membership.

The membership of the Order in 1896 was 210,000, in 4180 local Camps.

WOODMEN OF THE WORLD

Historical.—This Order was founded by Mr. Joseph C. Root, founder of the Modern Woodmen of America, in company with others. It was organized at Omaha, Nebraska, June 3, 1890. It was called at first a new society of Modern Woodmen of America. Its governing body is the Sovereign Camp of the World. Benefit certificates of \$1000, \$2000, and \$3000 were authorized, but only to members of the Sovereign Camp, and it was provided that when the Sovereign Camp exceeds 10,000 members a separate jurisdiction may be formed, provided its membership shall not exceed 5000.

On this principle a Pacific Jurisdiction was established, consisting of Montana, Wyoming, Utah, Idaho, Nevada, Washington, Oregon, California, and Colorado. The present name was adopted August 13, 1890, to distinguish the Order from the Modern Woodmen of America. The Order has since been extended in Canada, where, also, there is a separate jurisdiction.

Its certificates of insurance have been modified, so that now they are issued for \$500, \$1000, \$1500, \$2000, \$2500, and \$3000. They also erect monuments at the graves of deceased women members.

Women's Circles have been recently organized, but contain over 1000 members.

The Order has a system of life members, Woodmen joining the Order between the ages of 16 and 33 years becoming life members in 30 years, those joining between 33 and 43 years become life members in 25 years, and those joining at over 43 years become life members in 20 years.

Death benefits are paid from assessments levied when needed, but death benefits of life members are paid by a special quarterly assessment when necessary.

The entire membership in 1903 was about 300,000, of which the original jurisdiction of the United States included about 200,000, the jurisdiction of the Pacific States, 87,947, and the jurisdiction of Canada about 3000.

These three Subordinate Head Camps are governed by one Sovereign Camp.

INTERNATIONAL BROTHERHOOD OF MAINTENANCE-OF-WAY EMPLOYEES

Historical.—This Order was instituted August 15, 1887, at Demopolis, Ala., under the name The Order of Railway Trackmen. Its headquarters was removed in 1891 to St. Louis, Mo., and subsequently its name was changed to the International Brotherhood of Maintenance-of-Way Employees. It spread rapidly through the United States and Canada, showing remarkable development in the Southern States, and including many members not strictly "trackmen."

Its seventh annual, and fourth biennial, convention was held in St. Louis, December 1, 1902, and there were present representatives from 75 Divisions, and it counted in its connection 294 working Divisions. The representation, considering the great distances and cost of time and money involved in attendance, was considered most satisfactory, and there were the strongest evidences of loyal interest in the Order and cordial harmony. The report of the Executive Committee covered the two years ending October 31, 1902, and showed remarkable progress in members and pecuniary strength.

In 1898 the Order was put upon a protective basis, and a system of benefits was established for death or total disability. These benefits are open to all members of the Order between the ages of 18 and 55 years, and are for \$500 and \$1000, with assessments respectively, according to age, of 50 cents to \$1.00 and \$1.00 to \$1.75. The Executive Committee reported for the two years past that death benefits had been paid for twenty-three members, with an aggregate amount of \$20,210.26.

The Grand President reported the successful carrying of the Order through the trials of two great strikes; and that in the arbitration proceedings in Montreal, in May, 1902, they had convinced the third arbitrator, who was the Chief Justice of the Province of Ontario, that the cost of living had increased twenty per cent. since 1897, and he had, therefore, awarded a corresponding advance of pay.

The Grand President also reported that wage schedules providing for increased wages and better conditions had been generally secured, the advance in wages amounting in the aggregate to more than \$2,000,000 per annum; though this was not quite as much as the general increase in the cost of living.

A woman's auxiliary had been much discussed during the two years, and in 1902 a number of subordinate lodges had been

formed and associated in a Grand Lodge, which had chosen Miss Alice C. Mulkey as Grand President. Representatives from this body applied to the convention and were formally recognized by that body. Their Constitution admitting to membership members of the Brotherhood, all the members in the convention were so enrolled, and the auxiliary was regularly started upon its good work.

AN ADDRESS *

BY GRAND PRESIDENT JOHN T. WILSON

Brother Delegates: This is the seventh annual, and fourth biennial, convention held since our Brotherhood was instituted on August 15, 1887. Prior to that time several unsuccessful attempts had been made by different parties and at different times and places to form an organization for the benefit of our craft, and since then several efforts have been made by Maintenance-of-Way men residing in different localities to form national and international organizations. In some instances the parties were apparently actuated by selfish motives; in others they proved their sincerity by co-operating with us and transferring their members to our organization.

In the beginning we had many obstacles to overcome. Owing to our inexperience several years were consumed in evolving a workable and practical plan. In 1898 our organization was placed upon a protective basis. Previous to that time the only inducement we could offer non-members to get them to join us, and to hold our own members together, was our insurance feature and the feeling that causes men engaged in like pursuits to stick together. It took a great deal of time, money, and ear-

* To the fourth biennial convention of the Brotherhood of Railway Trackmen of America, St. Louis, Mo.

nest, prudent effort upon the part of the founders and promoters of the organization to cause Maintenance-of-Way men to realize that it was possible for them to form themselves into a protective organization. During the last four years we have put forth our best efforts and expended a great deal of money trying to secure the adoption of our plan by the Maintenance-of-Way men of the country ; but only a small percentage of those eligible to membership have realized that it is their duty and would be to their interest to become members and supporters of the movement.

Building up a protective organization is very much like constructing a machine. Before a machine can be successfully operated all parts must be connected so that each part will work in harmony with all other parts. The same thing applies to a collection of individuals. In the first place, the plan of organization must be right—it must be practical ; in the second place, the men in whose behalf the organization is established must become members and supporters of it, and each member must work in harmony with all other members. Unless men are organized, thoroughly drilled, properly officered, and prepared to act in concert, they cannot reasonably expect to win in an industrial battle. Our plan of organization is, I believe, almost perfect. But before our Brotherhood can be made profitable for our members on a system of railway, the Maintenance-of-Way employees on that system must be thoroughly organized, the machinery of their system organization must be placed in perfect working order, and Subordinate Divisions must be instituted at all points where they are needed ; the divisions must be well-officered ; local protective boards must be elected ; a joint protective board must be provided for ; the men's demands must be reasonable, properly formulated, and

presented to the officials in a proper manner. Then, if the relief asked for is not given, their demands must be made emphatic, and in order to force the officials to make concessions an order for the men to suspend work will have to be given. When such an order is given it must be obeyed, and all concerned must do everything in their power in a lawful way to prevent others from taking their places. A strike is war. The majority of strikes engaged in by workmen for better conditions have been won; if a strike is lost, it is not always due to the men's demand being unreasonable. As a rule, when strikes are lost it is either due to the men engaged in them having bad generals or poor soldiers, or both.

People who represent capital are usually well organized, and they have the ablest generals that money can purchase to look after their interests. Wage-earners should never engage in a contest with their employers until they are sure they have an able general, capable and faithful lieutenants, and that they themselves are soldiers able to fight and willing to make any sacrifice to win. Under such circumstances wealth is usually forced to give way and right triumphs over wrong.

It has never been the policy of the Brotherhood to advocate strikes. The head of an organization, if he has the welfare of its members at heart, will not sanction a strike order if living wages and fair conditions of employment can be obtained by peaceful methods.

Since our last convention I have been compelled to sanction two strike orders—one on the Maine Central Railway, and the other on the Canadian Pacific. . . . Shortly after the strike was inaugurated many of the trackmen who went on strike, upon learning that the trainmen's Orders would not come to the rescue, became discouraged, lost heart, and returned to work.

It was reported that locomotive engineers scabbed on members of the B. R. T. of A. by coaling their own engines. One engineer and one conductor, in an article which appeared in the press above their signatures, advised the men to desert their leaders and return to work. The chairman of the committee was placed in the same position as Robert Emmet, the noted Irish patriot, who attempted to lead an army of Irish Nationalists in an uprising against the English Government, for which he paid the penalty with his life. It is said that Emmet believed that at a given signal from him all Ireland would rise in revolt, and that he would be aided by thousands of Frenchmen.

One biographer states that not more than eighty Irishmen responded to the signal when it was given. It was a case of a leader without followers. . . . I am happy to be able to state that harmonious relations between the officials and the Maintenance-of-Way men have been restored, and they are working in harmony to make the institution profitable to the shareholders.

Wage schedules providing for increased wages and better conditions of employment have been secured for our members on various roads in the United States and Canada. The advances secured, directly or indirectly, will amount, in the aggregate, to more than two million dollars per annum; but the advances in the wages secured have been more than offset by the increased cost of living. When the purchasing power of a wage-earner's income is decreased on account of the increased cost of living it is equal to a reduction, unless he receives a corresponding increase in wages.

In the C. P. Railway arbitration proceedings which took place in Montreal last May, we convinced Sir John A. Boyd, Chief Justice for the Province of Ontario (the

third arbitrator), that the cost of living had increased 20 per cent. since 1897. We also convinced him that wage-earners should not be compelled to reduce their standard of living because times are prosperous and the corporations by which they are employed are making large dividends. The result was that he rendered an award giving the men an advance of 20 per cent. over the rates paid in 1897.

I believe that all disputes between capital and labor should be adjudicated by impartial boards of arbitration, and especially so when the dispute is between railway companies and their employees. A railway corporation is a public and not a private institution. Railway employees are semi-public servants. The public is the source from which dividends and wages are derived, and public rights should not be disregarded by either the well-paid officials of a company or its poorly-paid employees.

I hope the time is not far distant when refusal on the part of employers or employees to submit the settlement of their differences to arbitration will be rebuked so severely by the public that defeat will be assured to the party refusing. When a man, a company, or a collection of individuals refuse to submit differences to arbitration it is an acknowledgment that they know they have assumed a wrong position, and that an impartial jury would render a verdict against them.

It is conceded that the best way to insure peace between two nations is for each to have a strong army, a strong navy, and powerful guns with which to inflict severe punishment upon each other in case one attempts to infringe upon the rights of the other.

Wage-earners, as a rule, can insure peace between themselves and the corporations employing them by being in a position, at all times, to inflict severe punish-

ment upon any corporation that refuses to consider grievances and to make reasonable concessions. Workingmen should never make unreasonable demands upon their employers. Men who contend that capital is an enemy to labor are not worth anything to society; they retard progress. If men of industrious and frugal habits accumulate wealth by fair methods, and provide ways and means for others to work under fair conditions, they are benefactors. .

An employee who is not loyal to his employer, when receiving fair wages and working under fair conditions, is not honest. It is not an uncommon thing to hear maintenance-of-way men say that railway officials are partial towards men engaged in the train service. There is absolutely no truth in it. Men engaged in operating trains have made many sacrifices, expended much money, and used their brains in defense of their rights. Until maintenance-of-way employees learn to do likewise they will not receive the same consideration from employers, because nature's law has provided that men must win spurs before they are entitled to wear them.

In conclusion, I wish to impress upon the minds of the delegates present that upon you rests the responsibility for whatever may be done at this convention, and upon your wisdom at this time largely depends our progress during the next two years. I would, therefore, urge you to give your best thoughts and your best energies to the work in hand, laying aside all matters of personal interest, and looking only to the welfare of the Brotherhood. Remember that he is most worthy of emulation who sacrifices most in behalf of a worthy cause. As the representatives of a class whose struggles have been hard for many years, and upon whom a brighter hope is just beginning to dawn, we would be unworthy of the confi-

dence reposed in us by our constituents, and untrue to our own best interests, if we should bring into this body, or allow to be brought into it, any issue or question foreign to our collective interests and to the aims of our Brotherhood, which might destroy the harmony and the usefulness of this gathering. We know no North, no South, no East, no West, no separation of interests because of the different governments under which our brothers live and to which they owe a cheerful allegiance. We assume no authority over and tolerate no interference with the inalienable rights of our members to affiliate with any party, to adopt any creed, or to live in any section of country that they themselves may choose, and he who would seek to inject into our Order any of these issues, either to advance his own interests or to prejudice the interests of another, is an enemy of our Order, unworthy of our confidence and our friendship. By our conduct we must prove to the world that we are capable of meeting as brothers and transacting our business as men. With the utmost confidence in your ability and your discretion, I now declare this Convention ready for business.

AN ADDRESS

BY MRS. ALICE C. MULKEY, INTERNATIONAL GRAND PRESIDENT OF THE AUXILIARY

Grand President and Delegates: We come before you to-day as wives of Maintenance-of-Way employees to extend fraternal greeting, and to tell you that we have fashioned an auxiliary craft which is now upon the ways. We ask that you permit us to co-operate with you under

such restrictions and conditions as you gentlemen may impose, and we ask your assistance in launching our auxiliary, if it be your pleasure that it should be launched. Our position may seem somewhat paradoxical, in that we offer assistance while seeking aid, but there are many paradoxes in this life, and especially is this true with reference to the toiling masses who create all the wealth of the world, but enjoy only a few of the pleasures and privileges which wealth can give; who build palaces, but live in tenements; who build and maintain railways, but seldom see the interior of a passenger coach and never ride in a Pullman or a Wagner car; who dig from the earth its hidden treasures, but go ragged to work in the morning and hungry to bed at night. It is an easy thing to launch a lifeboat, but when a strong and stately vessel is wrecked upon the breakers and the foam-flecked billows roll high and fierce the unpretentious craft will come to its relief and ship its cargo of human freight in perfect safety to the harbor of rest. We would make our auxiliary a feeder to your Brotherhood by agitating the principles and proclaiming the benefits of co-operation among the wives and daughters of your fellow-craftsmen who have not yet had those principles properly impressed upon their minds, and have, therefore, been unable to comprehend the various channels through which the benefits of organization can come. I presume that the instances are not a few wherein the wife's opposition was more a hindrance to the husband becoming a member of your Brotherhood than was the opposition of the officials of the company by which he was employed. Every such barrier as this that we can remove from your pathway will facilitate the growth of your Brotherhood, just as the raising of low joints facilitates the speed of trains which pass over your respective sections. When

the home-keeper realizes that it will mean more comforts for herself and the little ones to whose care and welfare her life and energies are dedicated if the husband and father joins the union of his craft and fights like a valiant soldier in defense of home and loved ones, your organizers will not have to extend a second invitation to that man to get his application. If the wives of men employed in the maintenance-of-way department can successfully launch an auxiliary organization, as the wives of other classes of railway employees have done, the attention of the railway officials may be more forcibly drawn than ever before to the fact that these men have wives and children, and that they are justly entitled to receive sufficient wages for their work to supply their families with the necessities of life. Our Woman's Auxiliary will not let the officials forget that your wages are far lower than they ought to be, and it will be of incalculable assistance to you in all your efforts to get your wages increased.

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Another way in which we can greatly benefit your Brotherhood is by helping you to keep your organization and your grievances constantly before the public. President Roosevelt has said that the best way to destroy the criminal trusts is to give publicity to their methods. The best way to help a struggling people get relief when they are groaning under the yoke of oppression is to give publicity to the virtues of the oppressed, and to the merciless and inhuman deeds of their oppressors. Public sympathy is one of the most potent agencies on which the supporters of a just cause can rely when engaged in a conflict with greed and avarice. Public sympathy was your most powerful ally in the greatest struggle through which you have ever passed, but even that would have been unavailing had it not been that your standard-bearer

would rather have died than lower your colors and your soldiers would rather have died than desert.

It is said that in one of Napoleon's greatest battles, when the odds seemed heavily against him, and his army was wavering under the telling fire of the superior forces of his enemy, he called to his drummer boy and commanded him to beat a retreat. "Oh, sire," said the boy, "I never learned to beat a retreat; but if you will only give the word I will beat a charge that will spur the men on to victory." The word was given and victory was won. If you will give us the recognition we ask, and assist us with our organization until we are old enough as such to remove our swaddling clothes, if we can do nothing more to aid you, we will keep before you the lesson and the inspiration of Napoleon's drummer boy, and at times when you may feel that the tide of battle is against you we will beat the charge that will turn defeat into victory.

Through our efforts to advance the interests of your Brotherhood we will bring to your wives and daughters a practical education along lines with which they are not now familiar. In our lodge rooms they will learn how deliberative bodies are conducted, how their members are governed, how their records are kept, and their business transacted. They will also learn to overcome that natural timidity which is such a great handicap to many young women who have to make their own way in the world, and from taking part in the discussions which will come up in our lodges they will learn to speak well in public.

Why should not the wives and daughters of track-men have these advantages, and the advantage of social intercourse with kindred spirits, as well as the wives and daughters of other men holding higher positions?

Yes, higher positions, as the world judges, but there are none more honorable than the position of the man who earns his bread in the sweat of his brow, and I assure you, gentlemen, that I feel greatly honored in being permitted to address you on a subject which deeply concerns us all.

In speaking to a body of representative workingmen I speak to those whose hopes, aspirations, and sympathies are in perfect accord with my own, for, although I have been spared many of the unpleasant experiences which have been told through the columns of your official journal, my hands are not strangers to the arduous labors that devolve upon the keeper of a workingman's home, and the mother of a workingman's children, and I often thank God that it *is* my privilege to devote my energies to labor in a worthy and honorable occupation, instead of being an idle parasite, feeding upon the fruits of other people's industry. We often come in contact with persons who, because they are not obliged to work for a daily wage, speak contemptuously of those who labor, feeling themselves superior to the objects of their contumely; but Bryan was right when he said that "The extremes of society are not as far apart as they appear.

Those who work for wages to-day may, under a good government, be employers in a few years, and the sons of those who are employers to-day may in a short time become day laborers. Those who are well-to-do have a selfish interest, and should feel a moral concern in removing despair from every human breast. Why should the man who eats at a well-supplied table forget the man whose toil furnishes the food? Why should the man who warms himself by the fire forget the man whose labor in the forest or in the mine brings forth the fuel?

Shall the rosebud blooming in beauty and shedding its fragrance on the air despise the roots of the bush because they come in actual contact with the soil? Destroy the bud and leave the roots, and another bud will appear as beautiful and as fragrant as the first, but destroy the roots, and bud and bush will perish."

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I would like to talk longer on this subject, but a due regard for the financial condition of the class you represent impels me to be brief. The money which pays the expenses of your assemblage here is wrung by hard labor and in small dribs from great and wealthy corporations, and I would hardly have dared to encroach one minute upon your time were it not that I and the other ladies before you have become thoroughly convinced that we can aid you in removing many of the obstructions which stand between you and the corporation strong boxes which hold so much of what is justly yours, because your labor put in there.

In conclusion, I will say that in launching our auxiliary we do not feel that we are embarking upon an unknown sea, without chart or compass to guide us, but, on the contrary, the beaten paths of the ocean of fraternity are filled with sails of auxiliary ships, and the value of such auxiliaries have been proclaimed by every Fraternal Order worthy of the name, as well as by the most influential labor organizations of the land, and for that reason we come before you with every confidence that our request will be granted, and that we will be mutually helpful to each other. We know, also, that we are not embarking upon a pleasure tour during which we are to take no thought of anything but enjoyment. Neither do we expect to drift aimlessly about, propelled only by the trade winds and the tides. A thought beauti-

fully expressed by Read in his poem, "Drifting," may be used to illustrate our idea on this point:

Yon deep bark goes where traffic blows
From lands of sun to lands of snows.
This happier one its course is run
From lands of snow to lands of sun.

We expect to encounter many chilling blasts, but with undaunted courage we expect to meet and surmount the obstacles that lie in our course, and finally we hope for the blessings that come from unselfish efforts to advance a noble cause.

AN ADDRESS

BY BROTHER B. K. WAGNER, AT GAINESVILLE LODGE, NO. 204

Mr. President and Brothers: I think you made a poor selection when you chose me to address you on this occasion on some subject pertaining to the good of the Order. I am in that particular like the famous Georgia evangelist, Sam P. Jones—first, I am always saying something; second, you can never tell whether it is good or bad, or whether it will benefit the cause for which I speak until after I have said it. But I hope on this occasion what little I say may be for the good of the Order; may serve to awaken an interest among its workers. Then let us first consider what our Order is and for what purpose it was organized; what is its mission, and from whence it derives its support; what benefits we derive from uniting ourselves with it, and what our duties are as members.

It is an organization of maintenance-of-way employees; an organization of the very mudsills, as it were, of the great railway lines that cross and recross this country—not only of the great lines, but each and every line, both great and small. We must blaze the way; must come before and build these roads. We are the pioneers. All other railway employees are dependent upon this, the first act of the maintenance-of-way employees. We lead the way; others follow.

Our Brotherhood was organized for the purpose of advancing the interest and promoting the welfare of an over-worked and under-paid class of railway employees. It seeks to shorten the hours of labor, raise the standard of pay, and place the maintenance-of-way employees of these great railway systems in a position to not only ask for, but get, fair compensation for the labor they perform, to enable them to educate their children and provide for their welfare in case of sickness or death; to place them in a position whereby they can feel and realize that they are free-born American citizens and slaves to no one. Its mission is, therefore, one of humanity. It lays within our reach the means of providing for our wives and little ones, in case of misfortune or death, without paying tribute to some insurance trust to do so. It teaches the good old biblical doctrine of "Love and help one another." It seeks to elevate us in every respect. It teaches us to revere the principles of humanity, respect the laws of our country, honor the government under which we live, and believe in a Supreme Ruler of the universe, "who doeth all things well." It makes better men of us morally, mentally, financially, and socially. It tends to increase our ability, that we may serve our employers more skillfully; better morally, that we may enjoy more of the confidence of the community in which we

live; better mentally, that we may take upon ourselves more of the burdens of citizenship with confidence and ability; better financially, that we may enjoy more of life's comforts and pleasures, and have less of its hardships than we have received in the past. It exacts a binding obligation of each of us that we should feel proud to assume and live up to—to watch over and care for a brother or a brother's family should misfortune overtake him or necessity require. This is a humane principle, imbued with the consecrated spirit of the meek and lowly Nazarene, and no one should blush to call it the first command of his Order, and the fountain-head from which all unselfish deeds must flow. It throws a protecting arm around your family and is uplifting in its influence.

It derives its support from you and I. There is no other way—you and I must foot the bill. Let us not think like the Kansas farmer, "that the government must support the people." The people must support the government, good or bad, or have no government. It guarantees to protect him in his rights as a citizen under the laws—but he must help foot the bills.

The same is true of our Order. It cannot support us. We must support it. But it is the medium through which we may lighten our burdens, increase our pay, and seek the justice we have long been denied. We must pay our dues and assessments promptly, and give encouragement to it in every possible way. Our Order is what you and I make it. Its strength and stability depend upon us. Each individual member represents a spoke in the wheel, and according to the timber of which he is made depends the strength of the spoke. The day may come when the wheel will be tested; when it will be loaded to its capacity. Then its weak spots will be found. It, therefore, becomes our duty to constantly inspect it, repair the weak spots,

improve its condition, and place good timber in the weak and dangerous places. There is no better safeguard against trouble, such as a strike, or the necessity for one, than a strong membership and a full treasury, with wise, cool-headed, and conservative leadership.

As I have said before, the Order cannot support us—we must support it; but it is the medium through which we can better our conditions and accomplish results. We of the A. C. L., and you of the S. A. L., have already helped ourselves through the medium to the extent I have mentioned.

The I. B. M. W. E. also provides us a means of carrying \$1000 life insurance, just as safe and much cheaper than any other reliable company doing business in this country to-day.

These are a few of the benefits we derive from this organization; and this is only the beginning if we but live true to our obligations and faithful to our duty. I am now ready to proclaim this as one of the grandest labor organizations of the day. One of the grandest and best, because it seeks to elevate a class of railway employees long oppressed; a class that is ever to the front when it comes to labor, hardship, or endurance, but the very last on the pay-rolls or when courtesies and considerations are passed around. Best, because it is founded on the principles of justice and right and recognizes the rights of others.

It was born of oppression, fostered by poverty, and cradled in adversity. Its birthplace (if I mistake not) was in a dirt and smoke-begrimed shanty in my native State.

Its nurse at this time, and through all the years of its tottering infancy, was John T. Wilson. He has been its ever faithful guide and protector. With unerring judg-

ment he has brought it through all the storms of adversity to its present strength and prosperity, and to-day, in the first flush of its young manhood, it turns still to him for counsel and advice, for the direction of his guiding finger, and it turns not in vain. He built our craft and launched it upon unsurveyed and dangerous waters. He braved the tempest and dared to pilot it through all the winding channels into calmer seas with clearer skies, with what success we can all answer. She has crossed the outer bar, and to-day sails upon the broad bosom of the sea of prosperity. Success sits shining upon her sails and lights the way. To-day it is safe to say that on that Sunday afternoon, in that Alabama section shanty where the first steps of our organization were taken, "the occasion and the man" had met. John T. Wilson has been faithful to his every duty. His has been the eye and hand of a true and faithful pilot, and should not be forgotten when prosperity comes to us, or when the march of time leaves its footprints upon his face or the white blossoms upon his head gives evidence that the evening of a well spent life has been reached.

Brothers, in view of what this man has done for the Order and through the Order for every American maintenance-of-way employee (for its influence is bound to reach them all), what little is required of you and I seems insignificant. We should, therefore, be ever ready to fulfill these requirements. We should ever strive to be better men in every sense the term implies; educate ourselves by reading good literature; keep posted and abreast of the times—know what is taking place in the world; be not only willing, but able and ready at all times to take the side of justice and fair dealing; be no longer content to live in ignorance and without knowing who, why, or how it was done, and allow those who may be

unscrupulous enough and are in authority to juggle with your rights and privileges and barter away your liberty. Let the legislators who make and the judges who interpret the laws know that your eyes are upon them, and that you are capable of understanding their actions and of appreciating the stand they take upon every important question that affects your interests. No man has a right to complain of bad laws, bad government, or anything else, who sits idly by and makes no effort to correct them, but who leaves it all to others. Intelligence is food for prosperity; ignorance is its foe; and it applies with equal if not greater force to-day to labor organizations than to any other.

To-day is a day of unionism. It is marching surely and steadily to the front, with ever-increasing speed and numbers. It permeates every trade, every profession, and every calling. From the millionaire to the boot-black, all have their unions of some kind—one for the oppression and the other for the upbuilding of humanity. To-day labor unions could, if they but realized it, control many of the industries of this country; could force them to employ union labor and also to pay a just and living wage. Suppose that every union man should refuse to purchase or consume any manufactured article that was not sold under the union label. How long do you suppose the manufacturer of any common article of consumption could do business without it? The manufacturers of this country are not fools; they are shrewd business men. Labor has been the “Rip Van Winkle” of the nineteenth century, but it is awakening, and when once it awakes and finds out where it is, and realizes its power, there will be another awakening in this country, and none know this better than the great corporations that for years have oppressed labor and have accumu-

lated millions that should, at least, have been more equally divided with the labor that produced it. They dread the day when the labor organizations realize their strength and power, and are more reasonable and less arrogant than ever before, lest they create some fight that would develop the power of organized labor.

And to-day they realize that they must appreciate their position, and place as manager, superintendents, etc., in charge of their business men who have ability and judgment, who can see the situation as it is and make the best of it. The days of the superintendent and road-master with nothing but arrogance and kinship to recommend him, with no "con" for his employers, and no judgment and ability, are numbered. They must soon go. The march of progress demands it. The better element of the country is with us—the press and the pulpit; those that are not soon will be forced out of business. To-day the political leaders of the nation consult with the most prominent leaders of organized labor on every question that arises affecting organized labor. They are the first, too, to make an effort to settle every trouble that arises between organized labor and organized capital, if it threatens to be serious. This has not always been—why is it so to-day? Whence this change? Because of the growth of unionism, and because they have been the first to realize its power and possibility.

Brothers, it is no longer a question of debate with us whether unionism is good for us or not. It has already proven its case and has been decided without chance of appeal. Dante, the poet who leads us through all the horrors of the infernal regions, places this inscription over the gates of the Inferno, "Leave hope behind, all ye that enter here!" and the day is not far distant

when the same inscription in another form will be placed over the doors of unionism. It will then read, "Leave hope behind, all ye who do not enter here." It is your only hope in this world of selfishness and commercial oppression. There are, at least, two classes of men who would deny to you the right to organize for your own protection and welfare. One of these deserves your pity and compassion, for they are fools and know no better. The other is a class whose opposition arises from a spirit of selfishness and lust. "It knows no pity." You and your children are valuable only in their eyes as your labor can be coined into dollars and cents to swell their already overburdened bank account. They would, if possible, deny to you the right to breathe, if you could live and labor without it, and they could turn the air you breathe into profit for their own selfish purpose. This is the class that forces us to organize—the class that makes it not only to our interest, but absolutely necessary, to become organized. They are organized themselves, and have a monopoly upon almost everything except the right to organize, and I have no doubt would like to monopolize this privilege.

There are supposed to be in New York City to-day about 1350 millionaires, besides those at other places in this country. Twenty years ago there were only 294 in New York City, and 100 years ago none. John Jacob Astor, who was the first man in New York City to accumulate so much, became a millionaire about eighty years ago.

It is safe to say that a great per cent. of this accumulated wealth has dropped from the brow of labor in beads of sweat. This country is no Eldorado, where money grows upon the trees. The Spaniards had this delusion 400 years ago, and many of them perished by the way-

side in an effort to find this gold-bearing forest. To-day these millionaires set themselves up as the chosen people of God and the thoroughbreds of the human family. But it is the candid opinion of many honest, thinking men (as once voiced by a noted Kentucky editor) that their influence is the most debasing that comes in contact with the American people to-day. They pilfer the profits of labor, debauch the country, and by their lives rob virtue of its innocence. Goldsmith, perhaps, had visions of such when he wrote:

“ Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.”

But, my brothers, the world is not all bad. There are good men of wealth, ability, and education. They can be found on every occasion battling for the cause of justice and right. The American revolution produced its Washington—but there is a revolution going on in this country to-day, more peaceful, but more far-reaching than that of Washington and the patriots, and just as sure of success. Let us be patient and persevering, for it will come. Be careful in the selection of your officers. Place in all your responsible positions men of integrity and ability; men of good, sound judgment, who are cool-headed and conservative, who do not become excited and are, therefore, able at all times to make the best of every situation that arises. Then let us keep faith with the railroads strictly in whatever agreements our committees may make for us. If they are not what we would like to have, that is all the more reason why we should live up to them. Then try to make better conditions in the next one by showing to the railroad officials that we can be dealt with in this manner with the certainty that we will keep faith with our agree-

ments. A fiery or hot-headed man should never be placed in a position to do us harm. We need, perhaps, their physical courage, but we need moral courage and good, sound judgment at all times, and these a hot-headed man sometimes forgets. I have said enough and must thank you for your attention.

INTELLIGENT CO-OPERATION

THE International Brotherhood of Maintenance-of-Way Employees is a fraternal and co-operative association. It was instituted for the benefit and protection of Maintenance-of-Way employees of North American railways. The I. B. M. W. E. has, perhaps, had more difficulties to contend with than almost any other organization composed of railway men, but its achievements are a source of pleasure to its founder and to those who were pioneers in the movement, for through its efforts many millions of dollars have been added to the yearly incomes of the humble employees in whose behalf the Order was established. Not only have their wages been increased on every railroad in the country where system organizations have been formed and properly accredited committees sent to present the wishes of the men to the management, but in several instances railway officials have granted increased pay to Maintenance-of-Way employees almost immediately after discovering that they were being organized. The work-days have been shortened, thus giving the employees more time for rest and recreation; more time for pleasure and mental development. Instead of working "from sun to sun," as was formerly the rule on almost every American railway, and in cases of emergency working nights and Sundays without extra pay, track department employees now have the length of

their working day established by agreement (usually 10 hours), and are paid for all overtime at rates above the fixed rate of daily wages. On most of the roads section foremen are furnished suitable houses to live in, rent free, and where it is not convenient to furnish desirable houses to the foremen a cash allowance is made therefor and added to the monthly pay checks. Many privileges are also set forth in their agreements which our craftsmen had previously received very sparingly, if at all, such as free transportation, leaves of absence, etc. A clause of great value, which cannot be measured in dollars and cents, is inserted in every agreement so far obtained, which guarantees a fair and impartial investigation into every case where a member is unjustly discharged or discriminated against by a minor official of the employing company, and where it is proven that the employee is unjustly discharged he must be reinstated in his former position and given full pay for time lost during the investigation. In cases of promotion the men longest in the service are given preference, qualifications, of course, being taken into consideration. The list of benefits which the Brotherhood has secured for our craftsmen could be continued almost indefinitely, but space will not permit in this article, as we wish to say a few words about those whose faith and fortitude have helped so much to bring about the good results that have been accomplished, and those whose unmanly conduct has impeded our efforts. It seems to be one of the inexorable laws of life that those who are most deserving are not always the best rewarded, and it is equally true that some who are too venal or too cowardly to fight for any cause are first to share the fruits of victory, and while there are a few of our time-tried veterans who have been faithful to their obligations through all the changes

and vicissitudes to which our organization has been subjected since it was first launched in 1887, whose fidelity has not been as well rewarded as we could wish, we have had more than our share of experience with camp-followers who hide in the brush when danger threatens, but boldly, yes, brazenly, accept a full share of what has been gained by the sacrifices and sufferings of others, and, be it said to their shame, they seem to take pride in their baseness. They even boast that they are "smart enough to get the game without wasting their powder." In other words, they have shared in the increased wages without contributing to the support of the organization which wrested the increase from unwilling corporations. Time will come when such men will have no share in the benefits produced by the efforts of our Brotherhood, but until then we will leave them to the mercy of public opinion and their own conscience—if they have any.

Great as have been the achievements of the Brotherhood during its comparatively short existence, much more could have been accomplished in the way of improved conditions of service for our fellow-craftsmen but for the impatience of some who have sought membership in the Order with the expectation that their wages would be increased immediately after their initiation, without further effort upon their part, or even the formality of sending a committee to ask for the raise; and when they found that such was not the case they not only dropped out of the Order, but did much to discourage others from coming in. Getting results from organization is like getting results from farming. The seed must be planted and the growing crop must be carefully cultivated before the matured grain is ready for the harvest, and if, in our eagerness, we apply the sickle too soon, our labor is lost and our hopes blighted.

Every man who joins a labor union should have one predominating purpose always in mind, to wit, to help his fellow-craftsmen improve their conditions of service and their standard of living, to contribute his full share to the support of his organization, and to enjoy his full share of the benefits that united effort may bring. That is the true purpose of organization, and only by its faithful application can the best results be obtained. The man who looks only to self-interest is not a valuable, or even a desirable, member of a labor union. He is apt to betray his associates in the hope of furthering his own selfish ends. It is such men that occasionally bring reproach upon the labor movement. The man who is steadfast in principle and purpose is the pride of the union cause. He glories in its triumphs and sympathizes with its defeats, but he always remains loyal to his union. He is not in it for revenue only, but because it is right, and the consciousness of having done right is the highest of earthly rewards. But aside from the satisfaction of having done right, it always pays to affiliate with organized labor. There never were so many unions and wages were never so high in this country as at present, and in sections where unionism is strongest the highest wage standards prevail.

One of the greatest essentials to successful unionism is discipline. A union must have good laws for its government and the laws must be rigidly enforced by its officers. The officers must be men of strong character, great courage, and sound judgment. With such laws and such officers, obeyed, respected, and supported by the membership, the best possible results can be obtained, and union principles and union men will gain the highest esteem of all classes of intelligent society.

Advance Advocate.

MYSTIC WORKERS OF THE WORLD

Historical.—This Order began in a preliminary meeting at Fulton, Illinois, September 15, 1891, when W. H. Clinton, of Paris, Illinois, and five others met and elected a body of officers, W. H. Clinton being elected Supreme Master, and arrangements were made to complete the preliminary work of organization and meet December 28 following. At the adjourned meeting a code of laws and ritual were adopted.

From this beginning the society increased in numbers and strength, and in 1902 was able to report a membership of 17,616, with insurance in force amounting to \$26,977,900. The report of the Supreme Master presented in June, 1902, declared that the expenditures for death and disability benefits during the biennial period then closed were \$204,150.

ADDRESS OF WELCOME*

BY GEORGE N. HOLT.

Worthy Supreme Master and Worthies of the Supreme Lodge of Mystic Workers:

It is a great pleasure, and I esteem it a rare privilege, to stand before you and in behalf of the Rockford lodges to welcome the Supreme Lodge of the Mystic Workers to our city. Rockford is a city of which we are very proud, and it is dear to the hearts of all of us, but never have we been prouder than at this time, when it has the honor of being the meeting-place of this body. The idea of fraternity is as old as the human family. It was first hon-

* Before Supreme Lodge in session in Rockford, Ill., in behalf of the local lodges.

ored in the punishment meted out to and the contumely heaped upon a man named Cain, who, I believe, was guilty of the first infraction of its laws. Since that time the idea of fraternity and brotherhood among men has grown and expanded, until to-day it is life's most radiant gem, a brilliant star making luminous hope's pathway.

In recent years there has been marked development of the fraternal idea in the form of societies made up of the best people, and having as their object the social development of the members, and, by means of insurance, the protection of their homes and loved ones. In the midst of fraternal orders none has been more prominently before the people in the last few years than has the Mystic Workers of the World.

This Order had its inception only six years ago, and its beginnings were humble indeed. It had behind it no powerful influences, no sustaining force, only the inherent merit of its principles and the unwavering loyalty and devotion of a few men whom we, as Mystics, delight to honor. They gave freely of their time in days when there could be no adequate reward, and when the future was not unfolded even to the eyes of the most sanguine. As a result of the hard work of these men this Order has had a great growth, which, all things considered, is the most remarkable in the history of Fraternalism, so that to-day there are enrolled beneath its banner many thousands of stalwart men and loyal women, and in more than five hundred communities there have been established lodges for those who would insure the welfare of their homes a fairer assurance and a brighter hope.

And to you, Worthies of the Supreme Lodge, is entrusted a most important mission. You are here assembled from many States, representing, possibly, diverse interests and views. Into your hands has been given the

task of legislating for the future. The members of your Lodges have entrusted their most sacred interests to you, knowing that in so doing they have placed them in a safe and secure keeping, for their interests and yours are identical. The Mystic Workers of the World occupy a fortunate position. Its founders gave laws which have guided it in paths of prosperity, and if they made any mistakes we are still in the period of youth where changes can be made without causing too great a strain. To-day you are entering upon the active work of a session that is of the utmost importance to the Order. That you will well and faithfully discharge your trust is confidently believed by every one of the thousands of Mystic Workers who are at home awaiting the result of your action here. Meeting as you do, and honoring our city as you have, it gives me pleasure to extend to you the warmest and most cordial welcome of our hearts.

RESPONSE

BY SUPREME MASTER HOWE.

I WISH to thank you and the City of Rockford and the local Lodges for your hearty and generous welcome. It affords me extreme pleasure to respond to so warm a welcome, and although mere words may not voice the fullness of our gratitude for your reception to-day, I can assure you that our hearts are all aglow with fraternal love for those who received us to-day.

I am not here to speak of myself, but to speak for an Order that no longer wears the garb of an infant, but has grown to the stature of a full-grown brother among the

fraternal orders of our prosperous land. I speak for the young and growing Order, the Mystic Workers of the World.

Our Order was chartered on the 24th day of February, 1896, with 548 loyal members. We have paid 549 benefit claims of every nature in the sum of about \$350,000, and now have probably twenty thousand members. It affords me great pleasure to think back a few years, when we met in the old college building in the City of Fulton, and, I well recall, with 18 delegates and the supreme officers, and now to think that we are being welcomed by the mayor of this great City of Rockford. We have grown to these proportions, my Worthies, because we have principles, and honest principles. Our assessments are made in candor and the utmost good faith. Actual losses examined, legitimate expenses kept at the minimum, every member is a cheerful giver, for when asked to meet his assessment he knows it will soon go into the hands of some deserving brother or sister, or someone who depends upon them. Charity is the chief object of the future, so proclaimed through all the world, so recorded in every language, and proclaimed in every tongue. To give charity on an honest basis, and protect it with honest purposes, and guard it against dishonest surroundings, is our purpose and aim. As an Order, as members, as agents, and servants, one and all, we congratulate ourselves to-day. With charity as our object and honesty as our guide, it will not be long until our Order will stand in the van and lead the procession.

Once more I thank you.

INVOCATIONS *

BY REV. SNYDER

Almighty God, our Heavenly Father, in Thy strength we are strong, in Thy wisdom we are wise. We rejoice in Thee and Thy majesty, in Thy might, in Thy kingdom that hath no end. Let Thy will be done on earth as in Heaven. We rejoice, our Father, that Thou hast not left Thyself without witness, but that Thou hast revealed Thyself unto men, and they have recognized Thee as Father, and we have come to look upon one another as brothers. We thank Thee, our Father, for the revelation of the spirit of brotherhood in the world. We thank Thee for the spirit of brotherhood which recognizes one as master, even Christ, and all as brethren. We thank Thee for the manifestation of the fraternal spirit, and we pray that that spirit may be manifested in this convention. We pray every word spoken, every deed done, may be done in the spirit of those who would bear one another's burdens, and make life better and more blessed for one another. We pray that unto us may be given a true sense of duty and readiness to serve and to bless and to help, and so we pray that the days that we spend here may be so lived, that our work may be so done, that our lives shall be so spent, that we shall meet at last in true brotherhood in the Heavenly kingdom. We ask it through Christ our Lord. Amen.

*At the opening sessions of the Supreme Lodge of Mystic Workers of the World.

BY WORTHY BROTHER PALMER

Almighty God, we adore Thee this morning. We praise Thy holy name. We worship at Thy footstool. We thank Thee for the blessings which we have received from Thee in the past, for the blessings of this morning; for the friendships we have formed in life and since coming here. We thank Thee for these associations, and we pray this morning that the bonds that now unite us in friendship may become stronger each succeeding day. We ask Thee to direct us in the conduct of business this day. May wisdom and harmony prevail. May everything be done in such a way as shall indicate that feeling of brotherly love that should exist between us, and we believe that this work in which we are engaged is a good work and Thy blessing is upon it, and we believe, our Father, that it is Thy desire that this work should continue now, that we may bring comfort to many homes of sorrow, to many over whom the great pall of darkness has settled as in despair they have sat at the bier of the loved one; we believe it is Thy will that we should come with help and comfort to such homes, as we have in the past. Continue to guide us as we speak in this meeting, and, O God, keep us in the right path. Watch over the families of our loved ones, and at last may we all be members of the great brotherhood which shall be united about Thy footstool in the other land. We ask it in Jesus' name. Amen.

PART III

REFORMATORY

AND

RELIGIOUS FRATERNITIES

SONS OF TEMPERANCE

Historical.—The Order of the Sons of Temperance was instituted in Teetotalers' Hall, at No. 71 Division Street, in the city of New York, on Thursday evening, September 29, 1842, by sixteen gentlemen who had met there by special invitation of ten of their number. The object of the meeting, as stated in the circular of invitation, was to organize a beneficial society based on total abstinence.

At this first meeting Daniel H. Sands was appointed Chairman, and John W. Oliver, Secretary. The first action of the meeting after its organization was the adoption of a resolution offered by Thomas Edgerly (who remained true to the great principles of the Order he helped to form until called to his final reward), as follows:

"Resolved, That we now form a society, to be called 'New York Division No. 1, Sons of Temperance.'"

A constitution was at once adopted and signed by the immortal sixteen. Their names are: Daniel H. Sands, John W. Oliver, William B. Tompkins, James Bale, Edward Brusle, Isaac J. Oliver, Thomas Edgerly, George McKibbin, Joseph K. Barr, Thomas Swenarton, F. W. Wolfe, J. H. Elliott, John McKellar, John Holman, Henry Lloyd, and E. L. Snow.

Thus, then and there, was instituted the Order of the Sons of Temperance, with its motto of principles: Love, Purity, and Fidelity. It had a small beginning, but its growth was rapid and far exceeded the most sanguine anticipations of its most sanguine founders. In the years of its existence it has, unaided by wealthy, powerful, or influential patrons, extended its beneficent sway into every part of the globe where the English language is spoken. During this short period that little band has grown to a mighty host.

June, 1844, Daniel H. Sands and nine others, representing six Grand Divisions, assembled in the old hall, No. 263 Grand Street, New York City, and held the first session of the National Division of the United States.

November 18, 1842, the New York Division No. 1 resolved that a committee be appointed to prepare a circular for the temperance press throughout the country, explaining the character and aims of the new organization. This committee reported as follows:

To the Friends of Temperance in the United States:

The Grand Division of the Sons of Temperance of the State of New York would respectfully address you on the subject of the formation and designs of the Order.

Believing the use of alcoholic liquors as a beverage to be the prolific source (directly or indirectly) of nearly all the ills that afflict the human family, therefore, the first object of our institution is to check their blighting influence upon our fellowmen, and disseminate by every laudable effort the blessings of total abstinence throughout our common country.

The Order of the Sons of Temperance, however, has three distinct objects in view, which are, as declared in the preamble of our constitution: "To shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men."

The first is effectual through the instrumentality of the total abstinence pledge.

The second, by the payment of a stated sum as an initiation fee, and a weekly due sufficient to enable us to pay a sick brother not less than \$4 a week, \$30 to his family or friends in case of his death, and \$15 in case of the death of a brother's wife.

The third, by adopting such rules for our government as are found best calculated to unite us as a band of brothers laboring for each other's welfare.

The design contemplates permanent, systematic organization throughout the United States, divided into three classes, viz: *Subordinate Divisions, State Divisions, and a National Division.*

Subordinate Divisions will meet weekly for the transaction of business, and shall be composed of such persons as shall be found worthy. The officers are elected quarterly, and are as follows: Worthy Patriarch, Worthy Associate, Recording Scribe, Financial Scribe, Treasurer, Conductor, Assistant Conductor, and Sentinel.

State Divisions will meet quarterly, and are composed of all the Past and Acting Worthy Patriarchs of Subordinate Divisions under their respective jurisdictions, and over which they shall exercise certain powers. The first officers are called Grand Worthy Patriarchs.

The National Division will meet annually, and will be composed of the Past and Acting Grand Worthy Patriarchs of the State Divisions; in this will be vested the supreme power of the Order. The Grand Division of the State of New York will exercise the powers of the National Division until such time as there shall be a sufficient number legally authorized to form the latter.

The Order differs from other temperance organizations inasmuch as we have certain forms and passwords, which are deemed essential to its welfare, and to guard against imposition. We would not, however, have any think that we design to interfere with, or oppose in the remotest degree, other organizations in the glorious cause of temperance; as full evidence of this, it is only necessary to state that the projectors, and a large majority of the members, of our institution are now, and ever hope to be, actively engaged in the great Washingtonian reform, or some other branch of the noble work. But we find the necessity of closer union than the present organization affords between men

feeling the requirement of great effort and strong bonds of friendship, to be cemented by the ties of closer alliance and mutual benefit, to keep up and fully maintain an unrelaxed spirit of perseverance in the ennobling cause of human happiness in which we feel so deep an interest.

The Order of the Sons of Temperance is merely intended as another link in the chain calculated, it is thought, from its peculiar construction, to bind those who may have been so unfortunate as to acquire the insatiate thirst for alcoholic drinks more securely to the paths of rectitude and honor. Yet we hope none will think our order intended only to reform the intemperate; we desire the strictly temperate to unite with us, that they may always remain so, and that the Order may receive the benefit of their influence; and we solicit the co-operation of the moderate or occasional drinker, that he may never become a drunkard.

Having thus briefly detailed the present characteristics of our Order, we would earnestly call the attention of the friends of temperance to the subject; and where approved, we recommend that early measures be taken to join with us, by obtaining *charters* for opening new Divisions.

Arrangements will be made by which brothers migrating may be transferred from one Division to another.

Believing, as we do, that the Order of the Sons of Temperance will prove eminently useful in extending the blessings of total abstinence, brotherly love, and mutual aid, we sincerely hope to see branches immediately formed in all parts of the United States.

SONS OF TEMPERANCE IN ENGLAND.—The Order of the Sons of Temperance was introduced into England in 1846 by Mr. Thomas, an Englishman who had been a member of our American Division. It grew until several Grand Divisions had been formed, and a National Division was organized in 1885. This has no formal connection with the Order in America, and independent action has led to some differences of practice, but the two National Divisions freely recognize each other's members as visitors.

The Order in England took the lead in admitting women to membership. The English Order emphasizes the beneficiary features of the society. Their numbers have about equalled those of the American Order.

ADMISSION OF WOMEN.—As at first constituted, the Sons of Temperance admitted to membership "male persons eighteen years of age or over." But in 1854 the "mothers, wives, sisters, or daughters" of members were admitted to the meetings as "visitors." The age-limit of members was soon changed from eighteen to sixteen years, and subsequently to fourteen; but in 1866 Subordinate Divisions who so wished were authorized to admit women to full membership on the same terms as men, and this policy gradually became almost universal in the Order.

A KNOCK AT THE DOOR OF CHRIST'S CHURCH

BY REV. THEODORE L. CUYLER, D. D., LL. D.

WHY has not a movement so sensible in its aims and so thoroughly Christian in its spirit as the temperance reform made more wide and permanent progress? We reply that it is for the very same reason that the enterprise of evangelizing the heathen had made such slender progress in this country one hundred years ago. When the historic bell in old Independence Hall rang out its joyful tocsin of liberty there were not a score of American missionaries on foreign shores. The pagans were perishing for lack of knowledge. Christ's command to "go and disciple" them was clear and imperative. But His church in America had not yet awaked to their duty. When they *did* awake to it over one thousand foreign missionaries were soon in the field.

Up to this year the Christian church in this republic has never done a home-work for saving immortal men from the dram-cup at all commensurate with its foreign work in saving men from paganism. The havoc and the curse of the dram-cup have loomed up like the red-mouthed Vesuvius. The chiefest enemy of Christ, of Christianity, and of the country, is the dram-cup. Nothing has destroyed as many lives, desolated as many homes, and damned as many souls, as intemperance. If Jesus Christ established His church for the very purpose of saving human society from its sins, then surely the hugest sin that curses society should command the church's foremost attention.

Some Christians attempt to excuse the church's neglect of duty by affirming temperance to be a purely political

question, and by relegating it to the lawmaker and the policeman. It is true that the legal suppression of the drink traffic belongs to the ballot-box and the magistrate; but unless Christ's followers put their *conscience* into the ballot-box no such righteous laws will be made and no righteous magistrates will be chosen to enforce them. Some other good people regard dram drinking as a question of dietetics and turn it over to the doctors. Undoubtedly it has its physiological bearings, but if it is the duty of the doctor to keep strong drink out of men's bodies, it is tenfold more the duty of the Christian to keep strong drink out of men's *souls*. The moment that one evil lays its hands upon man's moral and eternal welfare, that same moment must the church of God lay her hand upon it.

Again, it is asserted by short-sighted and slovenly thinkers that the temperance movement is purely a social one, with which Christ's church, as such, has nothing to do. But every true social reform, in order to be successful, must have the countenance, sympathy, and support of the followers of Christ and His purifying Gospel. No moral reform can *live* outside of Christ's followers. There is not a moral precept which tempted humanity needs but the church of Jesus should teach it; there is not a pure example to be set but the church of the holy Jesus should practice it. That company of Christ's followers look most like their Master and live most like Him who do the most work to "seek out and save" their tempted fellowmen. When Christ gave the Bible to his people he gave it to teach self-denial for other's sake; when he handed to them the "sword of the Spirit" it was not to commit suicide, but to be thrust into the heart of such hydras as intemperance. His people are to be the "light" and the "salt" of the world. But it is a hideous

burlesque to call that church a "light" which does not even hang up a penny lantern to warn men from the most thickly traveled road to ruin. It is a mockery to style that church a "salt" of society which puts a time-server in its pulpit and gathers tipplers around its communion board.

We need not array here all the hundred arguments to demonstrate that Christ's church might be, can be, and ought to be an organized force to resist the drink traffic and to reform the drinking usages of society. No arguments are as unanswerable as solid *facts*. One such instructive fact has been recently furnished us in the career of that honored American evangelist whose trumpet voice has rung over Christendom. Dwight L. Moody is to-day the most successful reformer of his fellow-creatures on the globe. But all that he has done (by God's help) has been accomplished simply as a Christian teacher—as a preacher and a practitioner of Christ's Gospel. He aims that Gospel at *all sin* and every sinner. Looking squarely at the bottle which is grasped by so many hands he smites that bottle with the "sword of the spirit" and shivers it to atoms. Looking at the man behind that bottle as a transgressor of God's law, he expects him to quit his sin and to find restoring strength in the Lord Jesus. He invokes for him the power of prayer and the sympathy of God's people. The wanderer then brought back is commended by the wise evangelist to the watch and care of the church, and that church would be recreant to the very name of their divine Shepherd if they refused a welcoming and a watchful hand to the converted inebriate. Every link in this chain of saving influence is thoroughly Scriptural and evangelical, and Paul himself could not work after a more orthodox pattern.

Now, if one Christian worker then applies Scriptural truth, Christian love, and common sense to the reformation of drunkards, why should not a whole church of Christian workers apply the same methods for the rescue of every drunkard they can reach? The Christian church thus occupied in the practical work of pulling out "brands from the burning" would make itself an effective temperance brotherhood—more permanent in its influence than any "Washingtonian" society ever organized. A genuine church of Jesus Christ, governed and guided by the spirit of Jesus, ought, from its very principles and its permanent character, to be the best agency in the land for the rescue and the shelter of the victims of the bottle. Christ built his church to be a *fold*; and we may well inquire what wandering sheep can possibly need a *fold* more than the one who has been fleeced by the grog-seller and worried and mangled by the hounds of temptations?

If the church is a proper organization for saving man *out* of drunkenness, then by sound logic it ought to be an equally proper organization to prevent people from falling *into* drunkenness. It ought to be a school of instruction to teach inexperienced youth not to tamper with the ensnaring wiles of the tempter. It ought to teach the wisdom, the safety, and the blessings of entire abstinence from the intoxicating cup. In its business, in its Sunday-schools, in its pulpits, it should enforce divine exhortation not to "look upon the wine, which at the last biteth like a serpent and stingeth like an adder." By every motive of tender solicitude for the protection of its own children from the horrors of this basest of vices; by every motive of regard for its own spiritual purity; by every motive of self-denial for the sake of the weak, and of sympathy for the souls of the tempted; by every

motive of self-preservation and of jealousy for the honor of its king, *every* band of Christ's followers ought to "come out and be separate and touch not this unclean thing." What concord hath Christ with this Belial of the bottle? No matter what be the label on this bottle, if there be alcohol in it then it is "possessed with a devil."

Eighteen centuries of sorrow and of shame and of soul-slaughtering ought to have taught Christ's church that she can never be a nursing mother to her children while she mixes the milk of the Word with one poison drop of the devil's brewing.

If entire abstinence from the sale, purchase, and use of intoxicants be the only safe, strong ground for Christ's servants, then this principle ought to be wrought into their daily creed and conduct. A principle so vital claims its proper place in the pulpit, in the practice, in the prayers, and in the discipline of every church which would be "pure from the blood of all men." No Christian church is thoroughly furnished for good work unless it has a temperance wheel in its moral machinery. In plain English, every single church requires an organization of some kind to promote the principles of abstinence. As the church organizes her Sabbath-school and missionary operations, so let her organize her efforts to resist her deadliest foe.

We would recommend that the total-abstinence machinery in each congregation be very simple and manageable. No prolix constitution or intricate by-laws are required. A half-dozen articles of government, a wide-awake president, treasurer, and secretary, a small executive committee whose zeal burns with the steady glow of an anthracite fire, and a *pledge of total abstinence*—this is about all the machinery that can be used to ad-

vantage. The pastor's aid and sympathy are indispensable. A church seldom gets beyond its own pulpit; and if the devil can smuggle a demijohn of choice wine into the pulpit it is pretty certain to trickle out into all the pews in the sanctuary. Next to the pastor's co-operation, success will depend upon having the right sort of men and women to handle the ropes. Managers should be appointed who are zealous enough to arrange frequent public meetings, and discreet enough to select the right kind of speakers and singers, and wise enough to steer clear of reckless methods and sensational buffooneries in the name of the Lord. No righteous cause has ever been so sadly damaged by fools and fanatics as the cause of temperance. The wisest heads and the most godly hearts in every church can find no better field for their best efforts than in the difficult contest with this hundred-headed hydra of strong drink.

The temperance reform is really yet in its experimental stages. So far from being a veteran giant, it is as yet but a ruddy stripling, confronting a giant with but five smooth stones from the water-brook in its slender scrip.

In its early experimental stages our holy cause has suffered severely from some unwise methods, but is gaining wisdom from every reverse or blunder. Our severest sufferings have come from the indifference or unbelief or open opposition of many who "profess and call themselves Christians." In regard to the temperance enterprise the American churches actually stand to-day where they stood in regard to foreign missions three-score years ago. Only a few individual churches here and there have introduced our weapons into their armory, or organized their opposition to the most colossal curse on this continent. Only a few churches have

efficient total-abstinence societies; only a few, comparatively, have introduced temperance literature into their Sabbath-schools.

But it ought to be known that those churches—in Britain and in America—which have discarded the antiquated “smooth-bores” and have adopted the rifled guns of total abstinence have done splendid execution in the armies of King Jesus. God has bestowed rich revival blessings upon such churches. When they have turned aside in compassion to lift up the wretched brother man who has fallen into the thickets of temptation and been left plundered, wretched, and half-dead, the divine Master has given them that benediction, “Ye did it unto me.”

To-day the future of this temperance reform—on which so many human lives, so much of mutual welfare, and so many immortal destinies are depending—the future of this reform is committed to the church of the Lord. The moment that God’s people adopt it, give it house-room and heart-room, put it into their purses and their prayers, that moment its life is secure. The temperance cause *deserves* a place on every church roll of pecuniary contributions. Its books, its pictures, and its tracts deserve a shelf in every Sunday-school library. *If the children are lost, all is lost!* The principles of total abstinence, taught in God’s inspired Word and reinforced by human experience, deserve their place in the instructions and appeals of every pulpit. It is no shiftless, selfish mendicant who raps at the door of God’s house begging for alms; but as an angel of mercy from the King comes the fair SPIRIT OF TEMPERANCE. The dew of the morning is on her locks; the water-pitcher which she bears on her shoulders has been the water of life to thousands whom she has carried off the battle-field

mangled and ready to die. She brings to Christ's churches, Sunday-schools, and prayer-gatherings more favors than she asks. No one else ever has done it. The family of Christian virtues and working forces is incomplete without her. No church of Jesus Christ is willing to spare her when they have once felt the power for good and tested the blessings she has brought. At the portal of every American church, every Sabbath-school blooming with childhood, and every home stands the bright-eyed, clean-limbed Angel of Temperance. Length of days is in her right hand. She comes to unbind the captives and to lead them to HIM who is *mighty to save!*

Behold this Angel at your door!
She often knocks—has knocked before;
Has waited long—is waiting still;
You treat no other friend so ill.

Admit her! for the human breast
Ne'er entertain a kinder guest.
Admit her! and you won't expel;
For where she comes, *she comes to dwell.*

WELCOME TO WASHINGTON, D. C.

AN ADDRESS

BY F. M. BRADLEY, P. M. W. P.

IN acceptance of the invitation of the Sons of Temperance of the District of Columbia, you are here tonight from every section of this North American continent.

You come from the busy cities and towns of glorious New England.

Others of you have your pleasant homes on the borders of those great western streams and lakes that bear on their bosom the commerce of a nation.

Others are here from our fair South land, where the sky is ever soft and bright, and the flowers always bloom. Others, yet, come from far off toward the setting sun, where Pacific's waves dash against the land of gold. The Central States of our Union, constituting an empire in themselves, are represented by a throng of workers, earnest and successful; while from across the border, where another government and another flag are recognized, we are honored with the presence of gentlemen who are known and recognized, both in the Dominion and the Republic, as temperance leaders.

If our citizens who are here to-night could speak they would heartily unite with me in saying, "Welcome, thrice welcome!"

As their representative it is not possible for me to speak more formal words of greeting. I have known you so long, and loved you so well, that every word of mine must come from the heart. Oftentimes you have welcomed me to your hearts and homes. Together we have stood upon the mountain top, where, in the quiet stillness, among the old gray rocks, we were nearer heaven in fact, as well as in fancy, than ever before. Together we have looked out upon old ocean as its waves were breaking into foam at our feet.

To-night we shall renew old friendships and form new ones. In the clasping of hands we shall feel the quick pulsation of warm and generous hearts, and perhaps we may gain fresh courage and inspiration for the conflict before us. It is our wish, dear friends, to

fill these quickly-passing moments so full of brightness that in coming years you may remember this occasion as among life's happiest events.

Faces and fancies, incidents and accidents, joyous and sad reminiscences, kindly words, and pleasant smiles, are impressed on heart and brain. They cannot change; they will not vanish like the beautiful clouds, nor fade as our sweet flowers—for these bright dreams of the past are imperishable during this life, and if memory survive the death of the body they will be with us forevermore.

I am glad that you are gathered in my own church home—a place very precious to me, and hallowed by sacred memories. It is a modest, yet beautiful temple of God.

The pastor, officers, and members of this church unite in welcoming you to this place of tender recollection.

(Reference was made to the vacant pew of the martyred President Garfield.)

Our Order exists to-day because of the liquor traffic and the consequent sin and sorrow in the world about us.

“For as we journey down life's toilsome way,
We cannot walk alone;
Earth's sweetest notes are mingled day by day,
With sorrow's saddest tone.”

The victory is to be ours. It will not be won in a day, or a year; but it is coming. We are moving onward step by step, and day by day:

“Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.”

We have engraven on our banners, Total abstinence from drink, and the legal prohibition of the manufacture, importation, and sale of intoxicating liquors. And above all, and over all, in letters of living light, we have placed the words, "Faith in God!" By this sign we conquer.

In conclusion, Most Worthy Patriarch, I thank you in the name of my brethren for your presence here. We welcome you and your associates to this city, which is the common property of all the people of our nation, and to which all the world is welcome. Accept, then, the welcome of earnest hearts to our capital city; and our wish is that you may so enjoy yourselves as not to regret your brief visit to the political metropolis of this Republic.

A LITTLE GIRL'S WELCOME—A RECITATION

Most Worthy Patriarch:

I belong to the cold water army,
And so do those flowers, I think;
For I know they have had nothing stronger
Than water—pure water—to drink.

They bring with their fragrance a greeting
From hearts that are loving and true,
And every fair blossom is breathing
A sweet little message for you.

The roses are saying, "God bless you";
The lilies, "We bring you good cheer";
And all blend their perfume and beauty,
To charm you and welcome you here

INSTALLATION ADDRESS*

BY P. M. W. P. EUGENE H. CLAPP OF BOSTON.

Dear Brother Temple: In olden times it was the custom for Roman citizens, when their heroes returned from their victories, to present them with a crown of laurel in token of the appreciation of the Commonwealth for the noble deeds done in its behalf. To-day it is my very pleasant duty to present to you, upon retiring from your two years' term of office, this regalia, the highest badge which our Order can bestow upon anyone, as a token of the appreciation of the services you have rendered during your term of office. You know right well, my dear brother, that with it is accompanied the good wishes of every member of our Order expressive of the hope that there may be many years of service left for you in the cause of the Master, and of our heartfelt thanks that you have been enabled to hold up the standard so well, and to do such yeoman service for us during your occupancy of the office of Most Worthy Patriarch; and in retiring to this other position of honor, the position of Past Most Worthy Patriarch, we trust that God will have you in his holy keeping during the years that are to come, and that you will remember the members of the great Order hold your work in tender remembrance, and your name will be enrolled among the heroes who have labored honestly, earnestly, and sincerely for our cause.

* On presenting to P. M. W. P. Rev. R. Alder Temple, of Nova Scotia, the badge and regalia suited to his rank.

RESPONSIVE ADDRESS

BY P. M. W. P. REV. R. ALDER TEMPLE.

P. M. W. P. Clapp: I thank my brethren for this beautiful badge—more precious to me than that of the Star and Garter or the Legion of Honor, as the chivalry of Benevolence is nobler than that of arms.

It is especially gratifying to me to be invested with this badge by the hands of a brother to whom, together with his honored predecessor in this chair, I am under infinite obligations for many acts of kindness and forbearance with my inexperience in the functions of the executive rendered so necessary and welcome, and with whom I have been so familiarly associated during the last six years.

My term of office has given me a most extensive and intimate acquaintance with the Order on this continent, and fully confirms my convictions, of nearly forty years' growth, as to the superior excellence of this "Grand Old Order," and strengthens my purpose to consecrate at its altar fires all the energies of my later years.

Again I thank you for this beautiful badge of honor, and pledge myself to preserve it in untarnished loyalty to the Order to the end of my days.

ADDRESS OF WELCOME*

BY J. S. LITTELL, P. M. W. P.

Most Worthy Patriarch, Officers and Representatives: As the representative of the Grand Division

*On behalf of the Grand Division of New Jersey, to the National Division of the Sons of Temperance of North America in convention assembled at Ocean Grove, N. J.

Sons of Temperance of New Jersey, it becomes my duty, and that duty I esteem an honor, to tend to you its welcome. We are glad to welcome to this Grand Jurisdiction the National Division, Sons of Temperance, of North America, an organization whose jurisdiction extends over an entire continent, and we take pride, not only in constituting a part of that organization, but we justly claim equal honors in the work of the formation of this an order so grand in its conception, so beneficent in its workings, so glorious in its results, one which has done and is doing so much for the advancement of the cause of Temperance.

New Jersey has always stood in the front rank of this great work. Her representatives joined New York City No. 1 within twenty days after its formation, made application for and were granted a charter, under which Newark Division No. 1 was instituted.

It is then with pride and pleasure that I can, in the name of the Grand Division of New Jersey, welcome you Most Worthy Patriarch and Representatives to this beautiful seaside resort, Ocean Grove, where not only all traffic in liquor, but in cigars and tobacco, is prohibited.

It is our earnest wish and desire that all things here will conspire to make your visit pleasant and happy, that your business session may prove harmonious, that great good will result to your noble Order, and finally, Most Worthy Patriarch and Brethren, that when you separate for your distant homes, you do so with renewed and sterner resolve to continue your labors until the white flag of temperance floats victorious over our country, and Prohibition is the law of the land.

ADDRESS OF RESPONSE

BY BENJAMIN R. JEWELL, ESQ., M. W. P.

To the President of the Ocean Grove Camp Meeting Association, G. W. P., Officers and Members of the Grand Division of New Jersey: Thirteen years ago, on the soil of this State, I became a member of the National Division, and now as executive head of the Order it becomes my duty, as it is my pleasure, to respond to the hearty words of welcome which have greeted us.

At the laying of the foundations of this Order the fathers kept two distinct objects in view; first, the reformation of the drunkard and the rescue of the moderate drinker; and second, the elevation of the character of the membership of the Order. The design contemplated permanent and systematic organization through North America. Three distinct branches constitute the united whole; the National, the Grand, and the Subordinate Divisions. The National Division is the head, the Grand Division the heart, and the Subordinate the blood, which is the life of the Order.

We have enrolled under our banner the experience of veterans in the cause, the strength and judgment of those in middle life, and the enthusiasm of youth.

We seek to make the Order attractive by impressive ceremonies and solemn obligations. It is destitute in its secret features of either signs, grips, or degrees.

Recognizing the power of woman's influence in this fraternity, she enters on a perfect equality. In the language of P. M. W. P. Condict, whose memory you revere, "ours is a purely voluntary association, with laws rigid and explicit, it is true, and yet without the power of enforcing an unwilling obedience. Its mem-

bership must, therefore, be sincere, devoted to principle, and living beyond even the taint of suspicion. Its principles must be household principles and recognized as akin to the penates of the ancients. Their Vesta was the goddess of the heart, and her worship was a daily sacrifice in every family. Her temple was adorned with no statue of the goddess, but the eternal fire burning on her altars was her living symbol. This fire was guarded perpetually by her virgin priestesses, themselves living emblems of purity and devotion. Our own living emblem is the flame of a pure, hallowed devotion to the principles of Love, Purity, and Fidelity; undying Love, vestal Purity, and martyr Fidelity.

“Let the enrollment of our Order among the penates of every land be our aim. Be it ours to fan its sacred flame until its genial light and heat shines through every circle.”

We are opposed to legalizing a traffic that is wrong. Not a single good influence, social or moral, private or public, can justly be claimed for the traffic in intoxicating beverages; hence the extirpation of all dram-shops would be an inestimable blessing, and that legislation that will restrict the sale to the least possible amount will be for the prosperity of the community and the interests of morality and religion.

Our poorhouses and jails are being filled, our young men are stricken down in the flower of their manhood and borne to drunkards' graves. Wives, sisters, and mothers are hearth-stone martyrs, the best interests of society suffer, and still our legislators protect the dram-seller by law.

It is by contrasting the condition of the people when this Order was first instituted with the present that we find courage to continue the struggle with the giant evil.

Revolutions never go backward, and though our way be beset with foes as numerous as those who hedged the path of Luther, we shall not be vanquished.

Our fathers on the plains of Abraham, at the siege of Louisburg, at Trenton, and at Monmouth, gave their lives for their country, but ours is a moral conflict; the weapons we use are not carnal, but mighty for the pulling down of the strongholds of Satan.

The forces we rely upon are the same agencies that are employed by the Christian Church. The events of the hour show a lack of heart work in the reforms of the day. The great mass of the people give their assent to the principles of temperance, to the measures that the better elements in society are demanding; but that conscientious advocacy of the right that takes possession of the judgment and will, that overpowers all opposition, is wanting. If our young men would enlist all the noble powers they possess, if the whole subject could be lifted out of the plane of surface work into the realm of conscience and religion, what might we not expect?

May we not hope that the day is not far distant when the people will act not from ignoble and selfish motives, but regard the voice of conscience and base every action on the rule of absolute right?

We plead for home instruction and home influence. The home is older than the church, and its power should always be exerted for good morals and a pure example. We plead for temperance education in our public schools. True education embraces something more than a knowledge of the sciences; it includes discipline of the heart, as well as of the mind; the formation of right principles and correct habits, and the highest development of the moral nature.

We plead for Sabbath and Sabbath-school temperance

work. We need the Sabbath as a day of holy rest for the purity of our families, for the maintenance of virtue, for the preservation of our civil and religious liberties. Break down the Christian Sabbath and the moral foundations of our government would be destroyed.

We plead for the dissemination of temperance literature broadcast o'er the land, and for the help of the Christian church, whose work is everywhere antagonized by the drink traffic.

Anna Shipton, in one of her helpful little volumes, tells us that once, "when weary with work and longing for rest and Christ," she fell asleep and dreamt that she was being drawn by a strong cable through a sea of glass to a city of gold, while heavenly watchers waved their welcome from the battlements and echoes of heavenly melody made her long to be there. But, looking back for a moment at the sound of a bitter cry, she saw multitudes of men and women drowning around her, and throwing up their arms in wild despairing cries for help. The sight so moved her that she cried, "Father, not yet; a little longer let the glory wait, and send me back to save these perishing ones." The prayer was answered. She did not cease to be borne heavenward, but no longer alone—many with her, borne by her own heart-strings. The cords of her very heart had loosed and become cables of love.

When we consecrate ourselves to the work of saving others; when our hearts are so filled with love that we willingly give our time, our talents, our lives even, that we may be helpers in saving the race, then shall we most fully imitate the example of Him who gave his life for us. We believe the day of triumph will come. From every hillside, from every valley, beside every stream, the song of victory will be heard. It is said "when

Queen Victoria visited Edinburgh, in 1842, scarcely had the twilight deepened into night when from every hill-side surrounding the city there seemed to rise simultaneously a crest of fire. Each mountaineer lifted up a torch, and from Berwick to Sterling, and from Sterling to Fife, the great firth was at once illuminated. It was a witness, a token to the people, that its sovereign was near."

When the day of Christ shall be ushered in; when a new heaven and a new earth is ours; when the curse of intemperance is removed, our part will be "well done" if we have lighted up from land to land the beacons of hope and salvation.

In response, my dear brother, to the cordial words of welcome so heartily extended by the Grand Division of New Jersey, accept the gratitude of the members of the National Division.

Gathered here, representatives from the isles of the sea, from the Northland where the St. Lawrence in its ceaseless flow bears onward the "white-winged messengers of commerce," or becomes the scene of joyous winter sports; from the sunny South where orange groves and tropical flowers are always a present pleasure; from Central States where the Mississippi and its tributaries apprenticed to the use of man turn the wheel of labor, forge the stubborn metal, and weave the fleecy web; from the great West, whose resources and wealth are unmeasured as the waters of the Pacific; from States and provinces washed by the Atlantic; let us to-night renew our sacred obligation to labor for the salvation of the common Brotherhood of Man.

As we behold the works of our Father's hand in nature, "deep calleth unto deep"; as we gaze upon the boundless ocean, calm, convulsed, mirror-like or dark-heaving, our

souls are moved with love to Him who caused these waves to rise and fall; yet our deepest love is won, not by the wonders of nature, but by the gift of His Son, the Redeemer of the world.

ADDRESS OF GREETING

BY HIS EXCELLENCY OLIVER AMES, GOVERNOR OF
MASSACHUSETTS.

Ladies and Gentlemen: I am very glad to be here to-night to extend to the representatives of an Order of such importance as the National Division of the Sons of Temperance of North America the cordial greeting of the Commonwealth of Massachusetts. The people of this State have an abiding interest in everything that relates to the advancement of the cause of temperance, and it sees in the organization which you represent not only one of the oldest, but one of the most active and vigorous of those societies which seek by moral suasion and by personal influence (the most effective agencies for such a work) to lessen and suppress the evils which result from the liquor traffic. While no one can fail to deplore the results that still come from intemperance, the vice and poverty and crime that are its most obvious results, still no one can fail to be glad that we have made such a marked advance over those who preceded us. Many of us can remember when drunkenness, provided it was not habitual, was looked upon as scarcely more than a foolish escapade; now, if a man is intoxicated but once he is looked upon for a long time afterward with suspicion, and it takes years of good conduct to banish from the memory of others the event of a single day. I

can remember, as a boy, seeing in my native town one of the leading citizens of the town who came in a wheelbarrow in a state of beastly intoxication. In that day it did not seem to hurt his standing seriously. To-day he would hardly be considered a reputable member of society. Many of us can also remember when liquors were in the commonest use in a very large proportion of the households of the land; now, the man who has wine regularly on his table is justly the subject of widespread remark, and is not held in the highest estimation by his fellowmen. We know, too, that much that was once expended for intoxicants now goes to make the home more comfortable—to educate the children, and to provide literature for the adults of the family. And knowing all this, we, who take a strong interest in the temperance question, are encouraged to go on with the work in which we are engaged. I say we, for I, as well as you, am anxious that temperance should prevail. I rejoice with you when you rejoice, and mourn with you when you have cause to be sorrowful, but I feel that you are fully justified in congratulating yourselves on the results which you have already achieved. I bid you, in the name of the Commonwealth of Massachusetts, proceed with the work in which you are engaged, for you have the best wishes of her citizens for your success.

And this Order, relying on the force of its own evidences and the attractions of its own beauty, shall live,

“And land the ark that bears our country’s good
Safe on some peaceful Ararat at last.”

MEMORIAL TRIBUTES*

BY REV. R. ALDER TEMPLE, M. W. P., OF HALIFAX, NOVA
SCOTIA.

THE name of General Fisk shines like a star of the first magnitude, filling the entire firmament of temperance. He belonged not to one temperance society, but to all; not to one country, but to every country. He was as much beloved in the Canadian Provinces as he was in the United States. The tidings of his death came to the organization which I have the honor to represent, with a shock of inexpressible sadness and solemnity. I feel the most painful sense of loss in the death of our beloved co-worker. Most profoundly do I admire his genial disposition, his devotion to the cause of temperance, and his noble and grand character. We should not only be grieved at his death, but we also should be incited to more active deeds of goodness, and should consecrate ourselves anew to Christ and His work.

BY REV. DR. A. E. BALLARD, OF OCEAN GROVE.

It is very difficult for me to realize that Clinton B. Fisk is dead. He was more to me in the work of temperance than any other man. I always could recognize in him the one power, the one leader of the cause. In my mind he was the one man to unite the various elements of the temperance organizations. But he is gone. I know of no man—and I say it to the disparagement of none of our great temperance advocates—who can fill his place. I cannot refrain from saying that I am sorry.

*At a Memorial Service at the Auditorium, Ocean Grove, N. J., on the death of Gen. Clinton B. Fisk.

he has gone to his long home. His devotion to his wife and family was only equaled by their love for him. He was the friend of down-trodden humanity everywhere.

BY E. H. CLAPP, P. M. W. P., OF BOSTON.

CAN it be that the voice so long eloquent is still in death? Out of the sadness of this hour may there come many lessons for our benefit. General Fisk made such impressions on the Americans that ages cannot efface. The memories of him will last as long as temperance lives. Dead! No, he still lives, and will ever live in the heart of every person who knew him.

BY GEN. JAMES F. RUSTLING, OF TRENTON, N. J. .

WE drank out of the same canteen, we sat under the same tent, we slept under the same blanket. We mourn his loss, first because he was a typical American. Born in obscurity, he arose, by his own efforts, to positions of the greatest trust and responsibility. In 1861 we find him a private soldier serving in the ranks. His genius became known and he was advanced to the position of General and commander of a department. At the close of the war he was appointed by President Lincoln superintendent of the hospital service in the States of Kentucky and Tennessee. He was a philanthropist, and a friend of every good man and cause, and an enemy to all evil. Fisk University, at Nashville, Tenn., is a standing monument to his memory. In all respects he was a model man.

OUR DEPARTED

Our brothers, now beyond the river,
Waiting on the farther shore,
Make us long to reach the harbor
Of the dear ones gone before;
As we strive, our nobler virtues
Scatter seeds of truth and love,
Knowing that they watch and beckon,
From the sinless realms above.

JAMES A. GARFIELD

A TRIBUTE FROM THE SONS OF TEMPERANCE

CINCINNATI, O., Sept. 22, 1881.

HON. JAS. G. BLAINE, Secretary of State,
Washington, D. C.

Dear Sir: During the terrible and extended suffering of our beloved President Garfield the prayers of tens of thousands of the members of the Sons of Temperance, irrespective of geographical distinctions or boundary lines, representing Great Britain, the British Provinces, and islands of the sea, have been offered daily for his restoration to health and continued usefulness to this afflicted nation. But in the midst of hope, this sorrowing and bereaved nation is called upon to mourn his death. In accordance with the wishes of the Sons of Temperance within our National Jurisdiction as expressed in Division Rooms and Grand Assemblies, permit me on behalf of the National Division of the Sons of Temperance of North America to say that they share the nation's sorrow, and tender, through you, to the aged and afflicted mother and the bereaved wife and children of President Garfield, expressions of our deep

sympathy and continued prayers. With sentiments of high esteem, I am, on behalf of the National Division of the Sons of Temperance of North America,

Yours sincerely,

E. J. MORRIS,
Most Worthy Patriarch.

DEPARTMENT OF STATE,
WASHINGTON, Oct. 12, 1881.

E. J. MORRIS, ESQ.,

Most Worthy Patriarch of the Sons of Temperance,
Cincinnati, Ohio.

Sir: It affords me sincere, although mournful, gratification to make feeling acknowledgment, in the name of the late President Garfield's grief-stricken family, of the many heart-felt tributes of sorrow for our common loss, and of admiration for the high character of the revered dead, which come to them and the American Government and people in this hour of deep affliction from every part of the Union, and especially for the touching letter you addressed me, under date of 22d ultimo, expressing the deep sympathy of the Sons of Temperance.

I am, sir, your obedient servant,

JAMES G. BLAINE.

JOHN B. GOUGH

AN OBITUARY REFERENCE

HE belonged to the temperance reform in America and throughout the world, and his death was a great loss to us and to the temperance cause everywhere; and

we do therefore express our great appreciation of the services he has rendered to the "cause of all mankind," and urge that his heroic life-struggle and victory shall be an incentive to renewed action, not only to save the slave of the drink appetite, but to redeem the nation from the intrenched position of this curse—the legalized saloon.

IN MEMORIAM. The loss of these beloved brethren has touched the whole Order with a sense of regret; but us, who knew them so well, with the deepest sadness. We give tears to their memory and flowers to their graves. The Amaranth which encircles them is a greener and more fragrant wreath than the laurel which crowns the proudest victor who "aims beneath the skies." But our bereavements are not a sorrow only, but an inspiration. Our Brethren are borne to the grave as brave men bear a comrade-warrior who has fallen in an honorable field, each one girding himself, in the moment of his deepest grief, for other battles in the same holy war. And there are many in this hall to-day, some just proving their armor and some bearing the scars of battle, who are prepared, beside the ashes of their fathers and brethren, to renew their fealty to our cause, jealous with a holy jealousy lest our burial-ground should become richer than our Order.

CONCLUSION. The work of the year has gone into the bosom of the past; but its lessons abide with us. Let us spring to the call of duty, clasp hands with the responsibilities of the hour, and give ourselves to action. Let us be Elijahs, who never pandered for the favor of a court, nor made unholy compromise with the idolators of Baal; who preserved no dastard neutrality, but held

to one great master purpose which molded all others into subordination. Let ours be the staunch heroism and incorruptible fidelity of the immortal monk who said: "If I had five heads I would lose them all rather than retract the testimony which I have borne." If there be difficulties in our way let us be thankful and patient. They will test our capabilities of resistance.

RESOLUTION OF THANKS

P. M. W. P., B. R. Jewell offered the following resolution, which was unanimously adopted, viz.:

RESOLVED, That our esteemed Brother, B. F. Dennison, who has just retired from the office of Most Worthy Patriarch of the National Division of the Sons of Temperance of North America, on the expiration of the term assigned to that office, is fully entitled to the thanks of this body for his uniform courtesy, his untiring devotion, his ceaseless activity, and for his impartiality, which has ever been manifest in the discharge of his official duties. The best wishes of the National Division will attend him on his retirement, and it is our prayer that he and his may share largely in the blessing of God, rejoicing in the hope of the Christian.

ANNUAL ADDRESS

BY EUGENE H. CLAPP, M. W. P., SONS OF TEMPERANCE

WE are often met by the pertinent question: "What good are you doing?" and it is well sometimes to stop and consider whether we are realizing in our work the measure of our hopes and anticipations. I was asked

the other day by a friend, "How many men have you saved, and how many have taken the pledge as a result of your work during the past two years?" It seems to me a fitting thought to present to you to-day, to ask you to look over your own work during the past years in the light of this question, and to measure somewhat the success which you have met with in this direction. The Sons of Temperance, while originally organized as a society for the saving of men who had become addicted to the drink habit, in these later days has widened its work and broadened its principles, and exists for a better and nobler work even than this. It seems to me to-day that we should ask not only, How many men have you saved from a drunkard's life and a drunkard's doom? but, How many men have you prevented from acquiring the drink habit, with its attendant evils? We come into this world, no two of us with the same quality of character of thought, and to each of us is given talents by the Great Father, varying in nature, varying in quality, but all with our appointed work to do. To one may be given the gift of speech, to another that of song, to another that of persuasion; but in whatever direction our particular gifts may lie, it is for us to use them as the Good Father intended, and He alone shall measure the result. You remember the parable of the different servants to whom were intrusted the various talents by the Master; so, in the daily lives in which we are engaged we are to use the different talents intrusted to us and we are not responsible for the results. Our mission is to extend, uphold, and maintain the principles of Total Abstinence and Prohibition, and with this in view we should be able to so mold society, so educate the people, that the drinking habit shall be lessened and the opportunity for acquiring the habit shall be removed, so that this and the

coming generation shall be the better and happier simply from the want of temptation. I think, then, the mission of our Order is better and higher than ever; not only to reform the inebriate, but to educate the child to be better and nobler from the work which this Order has been able to do. Unassuming, and without ostentation, we have been laboring for nearly half a century, and much of the public sentiment of to-day ought to be placed to the credit of the old Order of the Sons of Temperance. Forget not your mission in the future. Do not falter in your purpose, go onward, scattering the good seed, and by and by the harvest shall be reaped.

We have in the immediate past apparently been legislating for the present only, and have not had due regard for the interests of the future. I wish I could impress upon you the importance of some legislation which shall commit our Order more thoroughly than in the past to the work of the right education of the young in order that an impression may be made upon the coming generation more thoroughly than we have been doing of late. If the Sons of Temperance are to undertake this work, it should be by means of some organization responsible to this body and amenable to its rules and regulations. I will not attempt to lay down any foundation principles, but simply to urge that you shall give the subject the consideration which its importance demands, and that you will determine to commence in the home with the child and so train and teach him that by and by the work we do may have its fit culmination in the spread of our principles in the coming generation, which shall be made better and wiser through the influence of our example.

In resigning into your hands, as I shall very shortly, the responsibility of this office which you entrusted to me two years ago, I desire to thank you one and all for the

many kindly words and acts which I have experienced at your hands during my term of office. As I shall step down and out of this office I do so with the feeling that the Order is stronger to-day than it was when I accepted the election at your hands. I claim but little of the credit for this work; simply claiming that I have done what I could and endeavored to direct your efforts in the proper channels which will result in the upbuilding of this Order. Looking forward, I believe the day is not far distant when we shall see the culmination of our labors, and when the day of Jubilee shall be enjoyed. As I look over the field the signs of the coming harvest greet my eyes on every side. It cannot be that the work of the labors of all these years is to be without an appropriate heritage. The labors of the fathers, the determination of the children, must in time bear appropriate fruitage, and as we gaze with strained eyesight, looking for what the future may have for us in store, we can hear, in imagination at least, the sound of the huzzas for the coming victory. We can realize the fact that as God is merciful, as our cause is just, so the right must ultimately triumph; and as we stand here to-day, conscious of the rectitude of our purposes and earnest in our devotion to the principles of right, so we leave in the hands of our Father the solution of the great problem, and go bravely forward determined to do our duty, to labor with whatever ability he has given us, and some time, in His own good time and in His own good way, we shall be greeted with the sounds of the ultimate triumph.

INSTALLATION OF OFFICERS

RETIRING ADDRESS

BY EUGENE H. CLAPP, M. W. P.

Most Worthy Representatives:

In a very few moments now it becomes my duty to again return to you the badge of office, with its attendant duties and responsibilities, which you placed upon me two years ago in the city of New Haven. I return the same in your hands, conscious that I have been able to fill only a part of the responsibility entrusted to me. Various circumstances, unforeseen at the time, have prevented my giving that measure of time to the duties of the office which I could otherwise have wished. I made no promise upon assuming this office except that I would try to do my duty as a Son of Temperance. In this spirit I have labored these two years, and to-day I stand in your presence believing in the future of our Order, trusting in the greatness of our cause, and knowing that the day of our ultimate triumph is but deferred a little. I thank you one and all for the many kindnesses I have experienced at your hands during these two years. I have been treated in a fraternal manner by every member of our Order, and in the future when I look over these years in the light of the memory I shall recall nothing which is unpleasant which I received at your hands, and can only recall the two happiest years of work I ever performed. I thank you again and again for these many expressions of your good will, and return to you the emblem of office unsoiled, I hope, by any act or word of mine.

INAUGURAL ADDRESS

BY R. A. TEMPLE AT HIS INSTALLATION AS M. W. P.

Beloved Fathers and Brethren:

I accept the high honor which you have conferred upon me, not only as a recognition on your part of the absolute unity of our Order "under two flags" on this continent, but also as an emphatic demonstration of your approval of my administration of the affairs of the Most Worthy Scribe's office during the last four years. I tremble under the weight of the responsibilities which your generous preference has delegated to me, and assume with diffidence and solicitude the reins which my predecessors held with such masterly hand. But the unvaried kindness and courtesy extended to me in my official relations during the last two terms are, you will allow me to believe, a sufficient guarantee that I shall have your sympathy and support in the higher and more important functions of your chief officer. For a period of nearly forty years I have given my hand and heart to the advancement of the interests of this great Order; and the same elements and principles of action which won for me the honor of your confidence I propose to embark on the wider field of executive responsibility. I am, from principle and education, an engrained prohibitionist; but I counsel my brothers and sisters of this National Division that they do not allow the contest for prohibition to diminish the intensity of their ardor in building up our Order as impregnable rampart and base of operations. Let us concentrate ourselves this day to a mighty effort which shall be worthy of the traditions of this time-honored Order. Let us seek to enwaken from the

Atlantic to the Pacific the moral forces which lie dormant in our Order, and harness them for aggressive work. Omnipotent influences are at our bidding. We are fighting "God's battle." With the Son of Man for our model, and for our motto, ENLISTMENT AND ADVANCEMENT, FOR GOD AND THE RIGHT, let us bravely take the field, and at the end of the term the verdict of conscience within, of the brotherhood around, and the fatherhood above, shall be, "well done, good and faithful servant!"

THE CONCLUSION

FROM AN ADDRESS

BY R. ALDER TEMPLE, M. W. P.

THE labors of the past year have gone into history, but the future, with its augmented responsibilities, lies before us. Let us meet its duties with heroic faith, and on the righteousness of our cause "build, as on an adamantine rock, our mountain hope." Our enterprise is godlike and is fraught with interests which shall outlive to-morrow. If it is true that there is nothing more precious than life, and that there is nothing so kingly as man; if the greatest mechanical triumphs are dwarfed in their grandeur before that superior greatness which is moral and restorative, so that the man who levels a mountain or who chains the lightning does a lesser thing than he who wakes up a drunkard's conscience and saves him from a drunkard's doom, then I claim a tribute of recognition and imperial honors for this grand old Order; and I claim for the men who laid its keel and shaped its ribs a guerdon of imperishable remembrance. There are

some who say that the life has gone out of our Order, and that there is no marrow in its bones. Let our growing ardor take the edge from this taunt. We are "immortal till our work is done"; and the grandeur of our work shall stimulate our zeal, and zeal shall tread upon the heels of duty. Everything around us—the march of events, the voices of nature, the throb of life, the inquest of mind—all rebuke our lethargy. The stars in their courses, the rivers in their flow, the forests in their growth—all are in earnest. The votaries of Mammon, the architects of human ruin, the caterers for the vile orgies of hell, are lashed into intensest energy. Let us not be laggards on our heaven-appointed road. With the noblest work in the universe to do, and royal facilities to do it with; with the obligations of duty and the vows of brotherhood upon us; with the wail of agonized humanity ringing in our ears, and with death knocking at our doors, in the name of high heaven let us spring to action and maintain this holy strife for God and home and country. And then, if it please God that our eyes shall see the day of final triumph, "when this cruel war is over," when the last gun shall have been fired, and church bells shall ring and bonfires blaze; when Prohibition shall be throned in queenly beauty, and the dew of Hermon shall descend on the hill Parnassus,

And love's millennial morn shall rise
In happy hearts and blessed eyes;

then we shall "lay our armor by" and sing, "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended."



CADETS OF TEMPERANCE

Historical.—Several junior temperance societies were formed by independent movements under the stimulus of the formation of the Sons of Temperance, designed to reach boys too young to join the latter Order. But the first considerable movement which resulted in a permanent organization was under the patronage of the Hon. Robert M. Forest, a Son of Temperance and leading citizen of Philadelphia, Morning Star Section No. 2, being organized in that city January 26, 1847; and in February following a number of Sections came to Mr. Forest's residence, at his invitation, and took measures which secured the organization of a Grand Section embracing a number of Subordinate bodies. Several other leading Sons of Temperance co-operated in this work, and the plan of organization placed the Order of Cadets under the protection of the senior Order, and certain Sons of Temperance were assigned as "Patrons" to attend the junior meetings and assist in their work.

The Order in Pennsylvania grew to a membership of over 2000, and about 50 Sections. There has been strong growth in New York and Maryland, each of those States having, also, a Grand Section. In other States the progress has been less rapid. Some attempts have been made to form a National Body, corresponding to the National Division of the adult Order, but as yet with no success, the need of such a controlling body not being felt while the Sections are all under the care and supervision of the Patron constantly present with them.

Probably this dependent condition of the Junior Order stands in the way of its rapid growth; yet there is little doubt that great good has been accomplished by its work.

THE WORK AMONG THE YOUNG

BY F. M. BRADLEY, P. M. W. P.

IN this hour of rejoicing, when all hearts are filled with the inspiration that comes from the consideration of the magnificent record of a half century of work for humanity, I am asked to collect and present to you in a brief

paper the work that has been done for childhood and youth by our beloved Order during the past fifty years.

The task is an impossible one! I have vainly sought for the material. The printed and written journals of the Order are filled with legislation rather than with results. All of us who read or prepare papers relative to benevolent, charitable, temperance, or religious matters, realize the poverty of language and the inability of dry figures to satisfy those who have been participants in the work, and during these Jubilee exercises, while reading the well-prepared reports of our officers and committees, we will at the same time be reading between the lines, and memory will fill in many facts and incidents that will lend an added charm to the history of the past. With one hand resting on the birth-place of the Order and the other grasping the hills of the eternal world, we shall fill all the intervening space with a heart record that will not be found in any of the brilliant papers presented during this anniversary week.

What service has the Order of Sons of Temperance rendered to the childhood and youth of this Continent during half a century? As it is not recorded in the books, to whom shall we go?

Come with me, and we will take an unlimited express train and we will interview the veterans of our Order, who, in storm and sunshine, at home and abroad, under the flag of Stripes and Stars, and under the Cross of St. George, in North and South, in East and West, by rivers great and small, along the ocean beach where the waves make sweet music, and far up among the mountain peaks that lift their heads toward heaven, we will find the veteran workers of our Order who these many years have been teaching children that "wine is a mockery," that God did not create alcohol, and that drinking causes

drunkenness. We will find scores of them at our starting point in the City of New York, and then as we journey southward we will receive many a warm hand-clasp and listen to many an enthusiastic story from the tried and true as we journey through faithful New Jersey, through Pennsylvania, where our juvenile work had its beginning; and even little Delaware cannot be passed by in silence. Maryland and District of Columbia extend to us warm fraternal greetings, and add their share to the testimony we are collecting. Thence, crossing the historic Potomac, for days and nights we pass along the Atlantic coast, where, in olden days, we numbered scores of thousands of Sons of Temperance, valiant and true in the work of educating the boys and girls. Then passing from the orange-groves of Florida across to the Gulf of Mexico, we ascend the Father of Waters to the little lake where the Mississippi begins its great commercial mission, then far across mountain and prairie, until some bright morning our eyes rest upon the waters of the Pacific—and in all these thousands of miles toward sunset we follow in the track of those who organized and perpetuated our beloved Order, and furnished heroes and heroines to train both children and adults to hate the liquor curse.

And now, reaching the utmost western and northern limit of the States, we cross the border line and at Vancouver we begin our journey eastward through the great Canadian territory to Winnipeg, and onward thousands of miles to Toronto and Ottawa and Montreal, St. John, Halifax, and Charlottetown, and everywhere along the line thousands of veteran workers receive us with music and song and send us on our way rejoicing toward Newfoundland, where even fire cannot destroy the enthusiasm of our Temperance hosts. Then New England, with its great multitude of workers, gives us such a welcome that

it takes many days to listen to the words of greeting and hear the record of work for childhood and youth. And even now our journey is not complete, for we have yet to visit the Central Western States from the mountains of Tennessee to the Ohio River and thence to the Great Lakes, a territory which has achieved results second to no other portion of our international jurisdiction. And now you can understand why I said we would take an unlimited express train.

And how shall we record all we have learned? Why, dear friends, we found this record deeply graven in human hearts, and we have simply transferred it to our own hearts and cannot put it on paper. Why should we try? *You* have furnished the facts and incidents. As we sat with you at eventide, in your own homes, you gave us the record of service in behalf of our boys and girls. And to-day, as you listen to the reading of this paper, your minds and hearts go backward over the years, and the work of life comes vividly before you.

Our unlimited express train made a grand circuit of the Continent, and yet it did not reach all the workers who, in these fifty years, have brightened the hearts and homes of the people of two nations. Shall we endeavor to complete the work? Many of the loved faces have passed from our sight. Hands that were joined with ours in the battle for the rights of childhood have been crossed peacefully over hearts that have ceased to beat. Would that we might look into their faces again.

Let us find a fairy ship and launch it in mid-air, and take our seats and with an angelic pilot start on our voyage upward to find our veterans who have gone before! Now we sail through the light fleecy clouds, through the sunshine, past the bow of promise as it spans the arch above us, upward where the sunbeams have their birth,

higher yet until we make the sentinel stars our friends to light us onward toward the "Better Land"! And now as we come nearer and still nearer to the jasper walls, we see the pearly gates open wide, and our eyes rest upon the golden streets of the new Jerusalem and the ineffable glories of the Home of the Redeemed, and involuntarily we say:

O wondrous land!
Fairer than all our spirits fairest dreaming;
"Eye hath not seen," no heart can understand
The things prepared, the cloudless radiance streaming.

Here there is no need of sun, or moon, or stars. The face of the dear Saviour of men is the light of the "sweet by-and-by," its atmosphere is the escaped fragrance of the flowers of earth, and its music is the song of the redeemed and the still sweeter songs that have floated upward from the homes of earth!

But brighter than all the other glories of this land are the happy faces of those with whom we walked and talked and worked in this earthly home, for here are gathered our loved ones, from Daniel H. Sands to Eugene H. Clapp! May we not stand awhile on the banks of the beautiful river that flows by the throne of God and look into these dear, familiar faces that from year to year have faded from our sight! Perchance we may listen to the voices that have been so long hushed, whose absence has left our pathway lonely. How happy they are! They have borne the heat and burden of earthly life, and now in this beautiful home they are growing into perfect manhood and womanhood, unstained by impurities of earth!

They taste the rich fruitage that hangs from the trees,
And breathe the sweet odors of flowers,
More fragrant than ever were kissed by the breeze
In Araby's loveliest bowers.

While our eyes see, and our ears hear, and our hearts take in the magnificence, the sweetness, the unutterable joys of this bright world of the blest, we soon realize that the volume of earthly history traced by angel-fingers is not for us to read, until, like our loved ones, we too have changed the mortal for the immortal—until we too rest from earthly labor in this sweet home of the Redeemed.

And so, like one of old who was caught up into heaven and saw and heard things not lawful for him to utter, we also retrace our pathway through the stars, through the bright sunshine, past the clouds, and down again to earth, inspired by all we have seen and heard to better service for the Master than we have heretofore rendered, and as our angelic pilot disappears there comes to us from the upper air the precious words, "Be ye faithful unto death, and I will give you a crown of life."

Not until we join hands with those who have gone before can we fully realize the splendid work that has been done by and through the Order for the temperance training of the children.

The first reference to work for young people in the printed journals of the Order is found in the proceedings of the Grand Division of New York, at a session held January 9, 1844, when the resolution following was presented and referred to a committee:

Resolved, That the Constitution of the Order of the Sons of Temperance be so amended as to permit and invite the accession of temperance youths not less than sixteen years of age, with the consent of the parent or guardian of each, respectively, to become members of our Order, but in no case to be permitted either to hold office or to vote in the Division until they arrive at the age of twenty-one years.

This resolution died in committee.

It was not until the latter part of 1846 that the first successful effort was made by Sons of Temperance to form a boys' temperance association. To Bro. W. H. Stokes of Pennsylvania belongs the honor of originating the Cadets of Temperance. Soon afterward, Bro. Robert M. Foust was associated with Bro. Stokes in this great work, and during 1847 the organization was extended into New York, Maine, Maryland, Delaware, New Jersey, Virginia, and Kentucky, and by 1850 the boys were at work in nearly every one of the then existing States of the Union. The writer of this paper became a Cadet of Temperance in the District of Columbia in 1851, and the enthusiasm and zeal of that movement in those early days is indelibly impressed on heart and brain. Many of the leading temperance workers of to-day received their first and perhaps their best training in these Sections of Cadets.

I shall not attempt to give a connected history of the Cadets, as it would take more space than is permitted to this entire paper. Their work has continued since 1846 with varying results. In Pennsylvania, especially, they have been and are to-day a great power for good, and as the Order of Sons of Temperance has helped *them*, so they have been of vast benefit to the Order.

LOYAL CRUSADERS

The first edition of the Loyal Crusaders Manual was issued on the 1st of May, 1890, with an address to the Order as follows:

To the Sons of Temperance of North America, Greeting:

By order of the National Division, a new organization for children and youth has been called into existence.

We present it to you and commend it to your love and fraternal watch-care. It is NEW in all respects, having a new, simple, and beautiful ritual, a new name, a new badge, new odes, and new supplies manufactured to order for this special work by the National Division.

Ere we assemble in the City of New York in 1892, to celebrate the semi-centennial of our Order, we wish to have enrolled hundreds of thousands of Loyal Crusaders. This is not extravagant. The children are ready, and you may organize them if you will. This continent is to be redeemed from the drink curse by and through the education of the boys and girls of to-day. It is your privilege to participate in this educational work. We come to you, therefore, in full faith that you will aid to the extent of your ability in establishing and perpetuating the organization to be known as the Loyal Crusaders.

It is your work, do not shrink from it!

"With malice toward none, with charity for all, with firmness in the right as God has given us to see the right," we should solemnly and gladly take up this new duty and enjoy this new privilege. Our pledge of fidelity, taken at the altar of our beloved Order, binds us to never-ceasing warfare against drink. In the interests of the children let us renew this pledge, and maintain it as long as life shall last, and perhaps some of us and many of our Loyal Crusaders may live until this New World, redeemed from the thralldom of the liquor-crime, shall stand out in all its original loveliness, in God's pure sunshine, so that once again may be heard the blessed angel-song coming down to us through the ages, "GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE AND GOOD WILL TO MEN,"

It is the purpose of the National Division to make our Loyal Crusaders the brightest, happiest, and most aggressive children's organization in existence. Hand in hand our young people are to march across the Continent and rescue it from the grasp of our enemy Alcohol! With banner and song, with sword and National flag, with the pledge as our shield, invoking the blessing and guidance of our Father in Heaven, our bright-faced army takes up its line of march!

Place no obstacles in the pathway of these dear ones, whose lives brighten so many homes, but give them your helping hand over the rough places in their onward and upward journey. You cannot all be "worthy commanders," but you may cheer and encourage the young soldiers as they pass along. Their hearts are full of faith and hope and love. You can see this in the sparkling eye, the buoyant look, the quick step, the happy face. The world is all before them, and we may help them make their lives a psalm of praise to God, a benediction to the world! They have enlisted for the war, and "The Retreat" is not found among their marching songs.

We who are older in years, yet young in spirit, will gain new strength for our own battles by looking into the hopeful faces of our Loyal Crusaders, who, overcoming all difficulties, building up pure, manly, and womanly lives, working out their salvation in the name of the crucified and risen Saviour, shall at last, one by one, reach the Beautiful City whose streets are of gold, whose walls are jasper, whose gates are pearl, and whose maker and builder is God!

Since the address was issued, the results of the work have not been all that we have desired or expected, yet with our enrollment of thousands of Loyal Crusaders is

the nucleus of the great army that is to help us destroy the curse of drink. These Companies of Loyal Crusaders are full of enthusiasm, full of faith and hope and love, and they are doing more to help *us* than we are doing to help *them*.

INDEPENDENT ORDER OF GOOD TEMPLARS

Historical.—This society, which has grown to the foremost rank among temperance fraternities, may be traced back to a company of boys in Utica, N. Y., in 1850-51. These boys had been organized as a Section of Cadets of Temperance, under the care of the Sons of Temperance. Some of them wished to have an independent society, to which only the older boys should be admitted, and in 1858 Mr. Daniel Cady, of Lansingburgh, N. Y., who had founded the Cadets of Temperance, came to Utica and instituted among them a new Order named the Knights of Jericho. In 1851 the Order was reorganized under the name of Good Templars, and the constitution was altered to admit women to membership. The Rev. D. W. Bristol, D. D., presiding elder in the Utica District, prepared a new ritual, and the number of lodges increased to thirteen. In a convention of these in Utica, the same year, a disagreement led to the withdrawal of some, and the organizing of a new society with the name The Independent Order of Good Templars, under which name a Grand Lodge was organized at Syracuse in 1852, which succeeded in drawing both factions into itself. Spreading into other States, the Right Worthy Grand Lodge of North America was organized at Cleveland, O., in 1855, by representatives from nine States and the Province of Canada.

At the session of the National Lodge at Louisville, Ky., in 1876, there was a difference of opinion as to certain legislation pertaining to the admission of negroes into the Order; and the representatives from Great Britain, Nova Scotia, and Newfoundland, with two from Indiana and one each from Ohio and Iowa, withdrew from the session and organized a "Right Worthy Grand Lodge of the World." This body worked separately from the main body for ten years, but at the Saratoga session, in 1887, the two bodies were harmoniously reunited.

The Order of Good Templars adopted certain new features at the time of their organization, which have been adopted later in some degree by other societies. The Sons of Temperance at that time admitted men only to membership, a separate Order having been formed for women, while boys were grouped in Sections of "Cadets." The Good Templars admitted women to full membership in their Order, and, looking upon their Order as an educative institution, they took their children into the meetings of the lodge with them, thus making it a family institution. Subsequently they established a system of Juvenile Templars, in which

children of all ages were trained in the teachings of the society by competent superintendents.

In 1888 the Supreme Lodge promulgated a system of thorough Temperance training and study, consisting of three years' reading of certain prescribed books, so arranged that reading for forty-five minutes each weekday for nine months in the year will carry them through the course. The books recommended are by the ablest writers on Temperance in England and America.

The mingling of the sexes and of old and young in the regular meetings of the lodge makes them a social resort of the highest character, and the most beneficial influence.

It was thought best to have no system of benefits, but the financial management of the expenses of the Order is arranged according to the best principles, and has been highly successful in all the Order.

The following platform of principles was adopted by the Right Worthy Grand Lodge in 1859, and has never been altered:

1st. Total abstinence from all intoxicating liquors as a beverage.

2d. No license, in any form or under any circumstances, for the sale of such liquors, to be used as a beverage.

3d. The *absolute prohibition* of the manufacture, importation, and sale of intoxicating liquors for such purposes—prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.

4th. The creation of a healthy public opinion upon the subject, by the active dissemination of truth in all the modes known to an enlightened philanthropy.

5th. The election of good, honest men to administer the laws.

6th. Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal.

Besides its rapid growth through the United States, the Order appeared in England in 1868, and soon after in Scotland, Ireland, and Wales, and later in France, Switzerland, Asia, Africa, and Australasia.

Its present membership is about 600,000. The membership in the United States is about 350,000, besides 50,000 Juvenile Templars. It is commonly regarded as the strongest organized opponent of the liquor traffic.

EDUCATING TEMPERANCE OPINION*

BY JAMES H. RAPEN, ESQ., LONDON, ENGLAND.

Mr. President: My researches into the characteristics and general conditions of this country, and especially as regards the temperance reformation, have led me to an acquaintance with so many excellences which command my respect, and even affection, that I have ever and anon to repeat to myself a portion of a valuable English poem, and say:

“Old England forever! No power shall sever
My heart from the land of my birth.
'Tis the land of the free, as it ever shall be;
'Tis the happiest land upon earth.”

and conclude with:

“Shall I leave thee for others? No, never!
Where'er I may roam, still thou art my home;
Old England's my country forever.”

It is thus that I keep myself from becoming too greatly Americanized; and to-day, with Mr. Bromhall of London, and Mr. W. S. Caine of Liverpool, I represent “The United Kingdom Alliance for the Total Suppression of the Liquor Traffic.” This organization, like the one which held its glorious meeting in the Academy of Music yesterday, the “Woman's Christian Temperance Union,” is an efflux of the temperance reformation. It was formed to do a portion of the work of that reformation, and not by any means to substitute other agencies in active operation. Its object is expressed in its name. It aims to create a public opinion which will lead to an

* From an address at a World's Temperance Jubilee in Philadelphia.

enactment totally prohibiting the legalized traffic in intoxicating liquors, with its General Council, including residents in all parts of Great Britain and Ireland, with an Executive Council in the City of Manchester. The lecturing agents of the Alliance cover all parts of the Kingdom, and the work of educating public opinion through the press and platform goes on without any intermission. The subscriptions and expenditures have amounted in a single year to \$100,000 or £20,000 sterling. The battle is a severe one, and the obstacles to progress by no means small or few ; but the noble men and women who are banded together are animated by the highest motives, and they are resolved to persevere until complete triumph attends their labors. A great change in public opinion has already taken place, and there is an increasing conviction that the traffic in intoxicating liquors is inimical to the welfare of the country, and ought to be prohibited. The continued and earnest demand for such an enactment is resulting in considerable numbers of influential men coming forward to advocate at least diminution in the number of licensed liquor sellers, and greater restrictions in the hours and conditions of sale. No fewer than seven bills of this kind have been placed before the British Parliament this year, and, in regard to the sale of liquors in Ireland on Sundays, a resolution proposed by Dr. Smyth, member of Parliament for Londonderry, was last month carried by a majority of fifty-seven. This majority was secured in opposition to the Government and all the combined influences of the liquor party. The resolution may not be followed by the enactment of a law this year, but this signal triumph will doubtless effect that result at an early period. Other measures I will not describe in detail, but they all point towards the diminution of the power of

temptation and towards enactments with which Americans are familiar. The United Kingdom Alliance is vigorously supporting what is called the "Permission Prohibitory Liquor Bill," which has been introduced by Sir Wilfred Lawson. This measure is similar to your "Local Option" acts, and by it we hope to give effective form to the opinion which temperance reformers are continually creating.

We find the work of all the departments largely counteracted by the liquor traffic, and hence we are demanding that all communities desiring to be free shall be protected, so that the traffic may not be forced upon them against their will, which is the case at the present time. Your municipal institutions have, from the commencement of the movement, been much more favorable to protective operations than have those of Great Britain. The licensing authority with us has been outside the direct influence of the people. With you there was power at once to elect licensing boards in accordance with the rising tide of temperance conviction. I have made it a special object of inquiry to discover how far the special advantages which you have have been used, and I find that to this power of fixing responsibility, and making it necessary for the most indifferent to take sides, you owe much of the advanced position, compared with Britain, which you now occupy. Your teachings of the pulpit and platform and press have been supplemented by your action at the polls. The ballot has aided the cause. I have found this to be the case in regions far apart, right across the continent; and every illustration of its power has increased my anxiety that the mother country should be possessed of similar power of protection for the families, churches, schools, and cities. It is impossible to say how much I have valued some of your advantages; and

I am confirmed in my conviction that Britain has to look westward to find out the best method of solving the great problem of "How to Stop Drunkenness." Assuredly little light can be obtained from the continental nations. Only west of the Atlantic are illustrations of the true relation which civilized communities should hold to the liquor traffic. It was holding such a conviction that made me resolve that, on arriving in the United States, I should land in a State where the sale of liquor, instead of being fostered and regulated, was prohibited. I, therefore, resolved to sail to Portland in preference to New York, Boston, or even Philadelphia. In Portland and throughout Maine I had the intense gratification of knowing that any liquor which was sold was in contravention of law rather than with the sanction of law and partnership in the wrong. To walk along the streets of such cities where the sale of liquor as beverages is illegal gives me a consciousness of being in civilization as compared with the degrading system of corruption with which we are familiar.

Since my arrival I have seen wonderful sights in the regions of the East as well as in the far West of California; but the sight which has given me the greatest delight was a liquor seller in a Maine prison, and shaking hands with him. The man was there, not for selling at improper hours, but for selling that which was prohibited at all hours and all places. I had before me the proof that what was legal in Philadelphia was a crime in Maine. This is the work which we have at this convention and throughout all our countries: to hasten to create an opinion so high and strong that everywhere this traffic in alcoholic liquors will be regarded as a crime. Last week I was in Washington, and, amid the many exciting scenes of the capital, I had the gratification of

conversing with Senator Morrill of Maine. It was most encouraging to find that the venerable and venerated statesman held firmly by the opinion which he expressed in the Senate, that the system we oppose is the "gigantic crime of crimes." Such a characterization of the desolating traffic is worthy of the Senator from Maine, and it is our duty to act as though it was true. I may venture to say that we in Britain look to the United States and America generally to keep in the van of the movement, and we hope that in every department of the temperance reformation such efforts may be put forth as to secure a speedy emancipation from "the crime of crimes." We are coming to the conclusion that you are right in your watchword, "Vote as you pray," and that those who wish the kingdom of righteousness to be established must show their desires by acting as well as wishing, so that such men may be selected to execute the laws as worthily represent the true temperance opinion of our nations.

INDEPENDENT ORDER OF RECHABITES

Historical.—This society was formed at Salford, England, in 1835, thus antedating all other modern beneficiary, temperance, or total-abstinence secret societies.

Its name is taken from the Bible story of Jonadab the son of Rechab, who became famous for his total abstinence vow, in obedience to the command of his father. This abstinence became a settled principle in the tribe, and caused their filial constancy to be kept up as an example to the Israelites by the Prophet Jeremiah (xxxvi: 6, 18, 19) with assurance of the divine blessing.

A few total abstainers of Salford wished to found a benefit society based upon their principles. Most fraternities of the time held their meetings in taverns, and made convivial drinking a common part of their gatherings. The Independent Order of Rechabites made a new movement. They called their place of meeting a Tent, as the sons of Rechab were charged: "All your days ye shall dwell in tents."

By rather slow increase they had in 1854 only 7000 members, but were legally registered as a friendly society; and in 1869 had 13,884 members, of whom over 5000 were in other countries. In 1842 the Order was extended to the United States, and has its headquarters at Washington, D. C. It has Tents in nine States, but the American membership is only about 4000. In the British Colonies, however, in Canada, Australia, the West Indies, and South Africa, it has been more prosperous, and the total membership in all countries is said to be about 220,000.

TEMPERANCE IN NEW ZEALAND

FROM AN ADDRESS

BY JOHN HARDING, ESQ., OF NEW ZEALAND.

Mr. President: I have the honor to represent what, up to some three or four year ago, or perhaps less, was the old lady's youngest baby, the youngest colony of the British possessions; but we have lost the privilege of

being the baby, for a little while ago the old lady had another child; it is Feejee. I am very proud to say that I belong to what was until recently the youngest child of that dear old lady, Mrs. John Bull. I am proud to say that in representing that country as I do, I am representing a very large number of total abstainers. It is but a little place, but for our number we have a goodly number of teetotalers. I am sent to represent the Radicals. Possibly most, if not all, know that this is a beneficial society, composed entirely of total abstainers. I have a daughter present who is representing the Good Templars of New Zealand. I represented them in our 'Right Worthy Grand Lodge the other day.

I will now tell you what we are doing in New Zealand. I almost feel like a baby. When at home, and even in Australia, I can look around and say: I don't think there is anybody here older in the temperance reform than I am; but to-day I have heard you, Mr. Chairman, and some other friends that I heard about when I was a little boy. I remember reading Dr. Lyman Beecher's sermons when I was quite a little fellow, and I believe these laid the groundwork in my mind of what I afterwards became—a temperance advocate. I have been that for more than forty years, and, please God, will be so till my dying day. I have never regretted it once. I am happy to see here our dear brother who was over among us the other day—Brother Hastings.

In New Zealand we have, I think, altogether something like, in the island I represent, 1400 or 1500 Rechabites. In New Zealand we have altogether something like 11,000 or 12,000 Good Templars in good standing; and besides these, we have Bands of Hope connected with almost every Christian Church throughout the island. There are exceptions. A goodly number of our ministers are

pledged teetotalers, but I am sorry to say a very large proportion are not, and that amongst that number we find some of our greatest opponents, even up to the present time. I hope the time is not far distant when that will no longer be.

I think I must now conclude by saying how glad I am to see here to-day so many of the fathers of the temperance cause, whose names are as familiar to me almost as the names of my own family; but I could wish that I could see one or two that for years I have longed to see—Delavan, and one or two others who have passed away. I don't know if that dear gentleman is present, but, if so, I hope to shake hands with him—the Hon. Neal Dow. I love him as a father, and from him have obtained many and many a speech, text, and argument from his speeches and letters. I have used them on the temperance platform many times, and ought to be tried like they were trying a minister the other day, for using those letters, and speeches, and articles; but then it was to do good, and I always gave credit to the Hon. Neal Dow for the speeches, etc. I am glad to see you all here to-day, and shake hands with the veterans in the cause.

[As Mr. Harding left the platform the Hon. Neal Dow, who was sitting in the front seat, rose, and they shook hands amid the cheers of the entire congregation.]

TEMPLARS OF HONOR AND TEMPERANCE

Historical.—This Order began in a Division of the Sons of Temperance, and grew out of the desire of some members for a more elaborate ritual and its educative influence in strengthening reformed men. The Sons of Temperance had been in existence three years, and members of Marshall Division of Sons of Temperance, in New York City, undertook, June 2, 1845, to organize a strictly total-abstinence association, having in view an impressive and practical ceremony more lasting in its teachings than the intentionally simple ceremonies already in use. Their plan was to form a society within their society, only Sons of Temperance being admitted, or to establish a series of "higher degrees," founded upon the ideas of "Love, Purity, and Fidelity," the motto of the Sons. They called their new society, "Marshall Temple of Honor, No. 1, Sons of Temperance," and called their members "Sons of Honor."

The idea was attractive, and within a year fourteen Subordinate Temples had been organized, twelve in New York and one each in Philadelphia and Baltimore. The National Division of the Sons of Temperance, however, considered it inexpedient to incorporate this new Order within itself; and the Temples of Honor, November 6, 1846, organized a supreme body of their own, and became an independent Order.

The original three degrees have been increased to six, and the Order spread into all parts of the country; and has, also, members in England, Sweden, and Canada.

It includes a social department, composed mainly of women, and controlled by them under the guidance of the "Inner Temple of the Grand Temple."

A Junior department admits boys from twelve to fifteen years of age, and when eighteen they are eligible to the Temple of Honor.

The Order suffered great loss of membership by the Civil War, its growth having been large in the South, Texas having 110 Subordinate Temples, and two Grand Temples.

In 1878 the Order adopted an endowment plan to insure the lives of its members.

ROYAL TEMPLARS OF TEMPERANCE

Historical.—This society was organized in Buffalo, N. Y., in 1870, as the result of an effort to close the saloons on Sunday. It was founded by Cyrus K. Porter, who had for many years been identified with fraternal and temperance work as a Freemason, Odd Fellow, and Son of Temperance. The Order has a benefit fund from which it pays not more than \$5000 to the family, orphans, or other dependents having an insurable interest in the life of a deceased member. The society was reorganized with the benefit system in 1877, and has grown rapidly, having a large membership in Canada, and also a Scandinavian branch. There are five Grand Councils in Canada, and seven in the United States. Both men and women are admitted to membership.

LESSONS FROM OUR HISTORY

STANDING out in bold relief, as we look over our history, is the fact that the Royal Templar Order always takes in conditions as they appear, and courageously meets them. The Supreme officer, for instance, in his last report, said: Realizing the fact that the one great hindrance to our growth is the slow payment of death claims, the Board of Directors, at the last meeting, called an Emergency Assessment to cover all unpaid liabilities. To lighten the burden on any who might for any cause be unable to promptly meet their portion when due, it was arranged that in such cases it could remain as a lien against their certificates, to be deducted on payment at death. It is hoped that very many will come promptly forward and pay at once, and thus help to give prompt relief, and we believe they will do so. When we realize the fact that at age 67 the actual mortality cost for one

year exceeds the amount of the assessment as charged against the *oldest* member of the Order, this extra call is not burdensome; and further, in view of the fact that the older members paid less proportionately than the younger is additional reason for the justice of the call.

The field of operations is a wide one. Beneficiary claims have been paid in various parts of New York, Pennsylvania, Ohio, Illinois, Indiana, Michigan, New Jersey, Maine, Kentucky, New Hampshire, Rhode Island, and the District of Columbia, besides other States and Territories. Its work reaches the home of the mechanic in the city and the laborer in the rural districts. It takes into its ranks the best of the working classes, the bone and sinew of our nation.

As showing the conscientious care exercised by the medical branch of the Order of Royal Templars, we note the following from the Supreme Medical Examiner: The majority of persons under 22 years of age have not reached their full physical growth; their tissues are still in an unstable condition; neither physically, mentally, nor morally are they able to resist the temptations and endure the struggles of life without serious injury; they are immature. It is pertinent to suggest that in receiving persons under 22 years of age great care should be exercised when admitting them into our Order.

Our work is many sided; and that part of it represented in the Beautified Ritual has received much attention. M. A. C. Neill, the superintendent of the beautified work, has been indefatigable in her efforts. In a recent report she said: It is more difficult to revive a Council where apathy and indifference prevail than to arouse enthusiasm in a newly organized Council where the membership expect to work and to build up that which will be a credit to them. The "Beautified Work" as it is now conducted

does not yield the harvest it should, and the best results can never be obtained until Supreme and Grand Officers and organizers who come in direct contact with the newly organized Councils lay more stress upon the importance of adopting the beautified work as a means of holding together and adding to the original membership. The adoption of proper ritual work should become as important a part in the organization of a new Council as the granting of a charter, and if the Supreme and Grand Officers and organizers could be directed to communicate in some systematized manner regarding these Councils, their efforts could be seconded by the Superintendent and possibly a smaller percentage be allowed to drift on without interest or growth of any kind.

Glancing over the history of the order of Royal Templars, we note the spirit of charity plays a conspicuous part with the sense of justice. This Order, like all others, has to face the problem of saving itself from schemers. The Supreme Advocate, in a report, says: There is a class of cases that I find are receiving more attention in the home office than has been given them in former years, that is, the discrepancy often found in the age of the applicant for membership as stated in the application and the age disclosed on receipt of the proof of death. The case of ———, beneficiaries of ———, deceased, a member of ——— Council, Michigan. Suit was commenced, by summons in Lanawee County, to recover the amount of the certificate, \$1000. At the time of joining the Order her age was given as 50 years, when as a matter of fact it should have been given as 56 years and some months, a discrepancy of about seven years, which placed the party in another class. Issue was joined in the case, and two eminent attorneys retained by the plaintiffs. I visited these attorneys just before the case was reached for trial

and made a lawful tender of the amount of insurance the deceased was entitled to receive upon the amount actually paid by her in assessments during her lifetime, to wit, \$743.72, and a compromise was effected upon this basis, saving to the Order the net sum of \$135.00. In cases where it can be proved there was an intentional misrepresentation as to the age, the certificate is void. The usual claim, however, is that it was a mistake, but a mistake of seven years was difficult to excuse.

From the Royal Templar.

INSTITUTING A NEW COUNCIL

AN ADDRESS

BY CHAS. MILLS, SUPREME COUNCILOR.

ROME was not built in a day, and the United States Government, though established for over a century, is but in the infancy of its growth, while the creation of the world by the Almighty took six days to complete. We are here to establish a new Council of Royal Templars, but this is only the beginning, and not the end, of the possibilities of this Council; the formative and not the culminative part of the work. What has been true in the history of our Order as a whole will doubtless be true of this new Council in the years of its future existence. It will have its beginning, its growth, and its years of usefulness. The fairest flower that grows in the garden has had to run the gauntlet of being hurt by bug or insect, drouth or frost, and the strongest tree in the forest has proved the law of the "survival of the fittest." So your Council, if it is to show the highest type of living, and put on beauty and strength, must overcome obstacles and

stretch out into broader fields of usefulness. Life has no limit to its possibilities, and this Council with each growth of strength and beauty should see therein the opening of new vistas of increasing activity.

Permit me to say that our Order, which to-day carries \$16,000,000 of insurance for the protection of homes and widows and orphans, had to fight its way up through difficulties, and now is paying out about \$1000 each working day of the year. Our grand Order has had a checkered experience, but to-day it shines brighter because it has stood the fire of years that has tested it. The three Hebrew children showed a glory of character that never would have had such luster but for the trial of fire through which they passed. So it has been in the history of our Order, so it may prove in the life of this promising new Council.

The Order of Royal Templars has withstood the calumny of invective and criticism, and distanced those in the race who looked on with jealous eye. We can afford to be magnanimous, and have no unkind word to say of our competitors. Starting out on our work in 1870 with but a handful of true men, we stand to-day 17,000 strong. If our membership stood shoulder to shoulder before this altar they would form a line three miles long. Yet when they stood at the first altar of our Order there was but a company smaller than that initiated this evening. This Council starting on its mission this evening may carry on a work as grand as the parent order, and even as far-reaching.

Our Order extends the hand of welcome to those in the common walks of life—men and women of moral worth—as we issue certificates for \$250, \$500, \$1000, and \$2000. This offers no attraction to wild speculators, and does not bar, but rather invites, those of humbler means.

Any person can carry one of these certificates, and father and mother, and son and daughter, can come into our fold. A record for our Order of over \$7,000,000 paid to beneficiaries is our bright star in the fraternal firmament. We have a grade of assessments that has the approval of the National Fraternal Congress. The basic principle of the schedule of rates adopted by this Order is to change the grade from year to year, according to what are known as the combined experience tables, so the members of the same age will contribute each year enough to pay the losses that occur in their class, and by this equitable arrangement of rates each member is charged annually just what it costs to carry his insurance. This system of rate requires the members at a given age to pay exactly what it costs them for that year. The next year, when they are a year older, the actual cost is a little greater, and each is called upon to pay that additional, and so on as the years go, each paying exactly its own cost, and no more. Under this system the perpetuity of the Order is assured, because at all times the members of a given age will take care of themselves. New members will not be bearing the burdens of the old, for each will be paying the exact cost of that year's protection.

Officers and members of this new Council, your interests are ours, and ours are yours, and with efforts united we must press on and on, until

The strife is o'er,
Our labor done,
And we can count
Our victory won.

We have a membership whose average age is 43, a mortality of 14 per 1000, and a cost per membership for

management that wins approval, and even commands admiration. In the family of fraternal insurance orders we are the second oldest, and have passed many milestones along our journey. The years of experience have not been lost upon us, but to-day we stand a tower of strength. We can look out over the plains where the nomadic tribes of labor lay exposed to the darts of the enemy, and invite them into our strong citadel. Out on the unprotected plain the family may be scattered, the widow may be left hopeless, and the orphan be left to the unkindly blast of adversity. But in our stronghold the family is secure, the widow enjoys a ray of hope, and the orphan sings in glee. Surely we can shout "Immanuel, God is with us," and we believe He will be with us in all our undertakings. Officers and members of this new Council, dignify your labors by a right conception of the great and important work in which we are engaged, a work which covers our duty to our God, our neighbor, and ourselves. You cannot put too much effort and consecration into a service that blesses in life and shines in eternity.

PERSEVERANCE WINS

BY SUPREME SECRETARY J. W. GROSVENER, M. D.

DID you ever watch the spider spin his web? The unkindly breeze blows some branch or twig against one of his main stays. He soon repairs the damage and persists in his work, and though some other mistake comes to his work, again he makes his effort count, and with a persistence that cannot be daunted he keeps at his purpose till he has consummated his plan. This is perseverance. The housewife knows something of what

this perseverance means, when she sweeps down the spider webs, and finds them again in evidence in a few short hours.

We bespeak for the Order of Royal Templars the perseverance of effort that the spider shows. The spider looks for the time when, in his completed web, he shall enjoy himself like a monarch in his castle. It is his home. We are weaving a web of far grander character. Ruthless aspersions and false criticisms may sometimes for a moment break our faith in the work, but perseverance comes to our aid, and we double our effort, and, though these reverses or discouragements are repeated, we prove ourselves superior to these temporary annoyances, and press on in the work.

Persistence wins in every line of life. The business man proves it. The student proves it. It is demonstrated in every phase of life. He who would win eternal life is told, "He that endureth to the end shall be saved." But why all this effort, why this striving for the mastery, why not rest in ease? Because we want to reach the goal; we want the achievement of success in business; we want education; we want the good and power that success in life gives; yes, we want eternal life. The prize is worth the effort. Let us ask, is the prize set before us as Royal Templars worth the effort? Every one answers, "Yes." Of the thousands of families who have received the payment of a Royal Templar certificate, not one but would have said when they received its satisfaction, "It was worth all it cost." As we look over the records of our Order we find that it is persistence that wins. As we look into the future we believe that nothing short of persistence will crown our banner with the glory of success.

A multitude of graces and a host of gifts, all in them-

selves good, will be as transient as the flash of light from the fire-fly, if we have not perseverance. But if the dynamo of persistent effort be at work, the light of successful life will shine along our path, as the miles of light come from the dynamo in the power-house. Foster every grace and cultivate every gift, but remember that he who "wins out" is he who persists. We have not a word to say about hindrances, perverseness and enemies, and annoyances. They are incidentals. What we covet for the membership of our Order is persistence. We may learn much from the ant. The wise man said, "Go to the ant, thou sluggard. Consider her ways and be wise." The ant is one of the smallest of God's creatures, but from Solomon's time to the present we learn from this creature the lesson of persistence. The beaver shows us what can be done by united and persistent effort. There is no success without persistence. We often speak of the survival of the fittest, but it is only another way of expressing an old truth, that perseverance wins.

President Roosevelt, speaking of our national success, said: "Normally, the nation that achieves greatness can only do so at the cost of anxiety and bewilderment and heart-wearing effort. Timid people, people scant of faith and hope, and good people who are not accustomed to the roughness of a life of effort, are almost sure to be disheartened and dismayed by the work and worry, and over-much cast down by the shortcomings, actual or seeming, which in real life always accompany the first stages of even what eventually turn out to be the most brilliant victories." This is persistence.

Remember the fable of the Turtle and the Hare.

Royal Templar.

ANCIENT ORDER OF HIBERNIANS

Historical.—A Society of Roman Catholic Irishmen organized for the encouragement of the country's welfare, the promotion of Irish nationality, and the propagation of the principles of Friendship, Unity, and True Christian Charity.

The Order was founded in Ireland in the eighteenth century, and attempted to protect its members in the right to worship God and after the form of the Roman Catholic Church, to cherish Irish traditions and the names of illustrious Irishmen, and to care for sick and distressed members and their families. It is doubtful, however, whether at first they held regular meetings or practiced a formal ritual.

The order was introduced into the United States in 1836, and from that time especially developed its character as a fraternal and charitable organization.

Lodges have been established in England as well as Ireland, and in different parts of the United States, and at first were held accountable to a Board of Erin, selected from representatives of higher bodies in the United Kingdom and Ireland, by whom signs and passwords were selected and sent out to members on both sides of the Atlantic.

The chief officers of lodges are called Body Masters, and above these are the President of the Board of the City and County of New York, above whom were the National Delegate and Secretary and Treasurer; while the supreme control was vested in the Board of Erin, already named.

In 1884 the society in the United States was disrupted, a portion of the lodges taking the title, Ancient Order of Hibernians, Board of Erin, while the larger number of lodges reorganized as the Ancient Order of Hibernians in America. These bodies claimed respectively, in 1897, 40,000 and 125,000 members, while there were about 50,000 in the United Kingdom and Ireland; in all 215,000 members. In 1898 the two American branches were reunited.

A Woman's Auxiliary to the American Order was organized in 1894, known as the Daughters of Erin. They were recruited from relatives of members, and in 1897 numbered about 20,000.

During the ten years, 1865-75, the Society suffered from connection with the disorders and crimes in the Pennsylvania coal mines, which made the name of the "Molly Maguires" infamous. The secret brotherhoods of the Hibernians were used to forward crime and protect criminals, and it was with

the greatest difficulty, and only after long seeming impunity, that the guilty were brought to justice. The Molly Maguires were at length broken up, and there was no evidence that the Hibernians generally were guilty with them; but the guilty men were all within that Order, and so dominated it in the mining region as to make it for a time a machine for the encouragement of crime and the protection of criminals.

After the epidemic of crime was past, the good principles of the Order re-asserted themselves and brought it again to a foremost place among benevolent fraternities.

PROGRESS OF THE ORDER

AN ADDRESS

BY JOHN T. KEATING, NATIONAL PRESIDENT.

To the Delegates to the Forty-Second Biennial Convention of the Ancient Order of Hibernians, Greeting:

Twenty-six months ago in historic Boston you honored the National Officers with your confidence and entrusted to them the care and management of our good old Order. We come to-day to render an account of our stewardship.

I am much pleased to say that the reports to be submitted to your committees will prove that the Order has made rapid strides on the road of progress. . . .

We are to-day the strongest Catholic body organized in the United States. We can go further and proudly claim we are the strongest body in the world comprised of one nationality and belonging to one religion. Our career has been marked by a conservatism of action which has earned the confidence, not alone of those of our faith, but has won the respect of those of all creeds and nationalities in the varied population of the American Republic.

*Address at the forty-second biennial convention, Denver, Col., July 15, 1902.

Our labors in the field of benevolence have carried peace and happiness to many bereaved homes. Our impartial fidelity to the truths of true fraternity has strengthened the principles of co-operation and self-reliance amongst our people.

Our sincere devotion and careful observance of our duties as Catholics have strengthened the bulwarks of Mother Church and carried her holy influence far and wide on the fields of blessed fruition.

Our development has kept pace with natural evolution, and changes of environment consequent through new conditions have been met by the Order with a promptness and energy which argues well for the perpetuity of our society and the security of its fundamental principles. . . .

THE BOER FUND.—Your splendid generosity and sympathy with the struggling Boers of South Africa enabled the Irishmen of this country to equip and send to the Transvaal an ambulance corps, composed of members of the Irish societies. When the fortunes of war compelled the return of the gallant men who went to the front, your fund, to the amount of \$5000, was flashed across the ocean to bring them safe to America. When the English government delayed the delivery of the money, you sent over \$4000 more to secure the return of the gallant few. Honor, all honor to you, who thus generously proved the genuineness of your sympathy with those struggling for liberty. With the surrender of DeWet and Delarey, after peace was declared, we learned that a few more of those gallant Irish lads were awaiting means of transportation. One of them we had believed dead. Your officers at once sent \$1000 to pay their passage and bring them back to the United States.

FOREIGN RELATIONS.—In compliance with the instructions of the Boston Convention, it was my pleasant duty to attempt to establish affiliation and reciprocal relations with the Hibernians of Australia and Ireland. I am pleased to be able to report that on May 7, 1901, my correspondence with Australia bore good fruit, and the Convention of the Hibernian Australasian Society, held in the City of Melbourne, Australia, on date named, adopted the following rule:

“Any branch of the Society may accept a clearance of a member of the Ancient Order of Hibernians in America, provided he also produces to the branch a medical certificate that he is in good health; and complies with the other provisions of the Society’s laws.”

The arrangement for a similar understanding with the organization in Ireland, England, and Scotland is progressing favorably, and chiefly rests on matters subject to the consideration of your committee.

THE GAELIC LEAGUE.—The report of the Committee on the Gaelic Language, made to the last Convention, contained the recommendation that the sum of \$4,200 be taken from the national treasury and placed at the disposal of the Gaelic League in America. After considerable debate the report was referred to the incoming national officers.

I respectfully recommend that the delegates here assembled give favorable consideration to the needs of the Gaelic League in Ireland, for whom the money asked two years ago was intended. The expense of teaching the Gaelic language in the Old Land has been carried on under most unfavorable circumstances, and supported only by voluntary subscriptions. The only national movement worthy of the name in Ireland at the present time is that which is carried on under the auspices of the

Gaelic League, and the splendid efforts of the true men of that association is due to the increase of national spirit and the growth of national principles. To the great work of reviving the use of the old tongue the Gaelic League has linked the encouragement of native industries, thus providing means to check the exodus of the population, which has dismayed all true friends of Ireland. Such excellent work is deserving of more than passing notice or flowery compliment.

LADIES' AUXILIARY.—The rapid growth of the Ladies' Auxiliary is a matter of congratulation, not alone to the members of that thriving organization, but to the lovers of national progress. The wisdom of those far-sighted patriots, who, at the Omaha Convention, petitioned for the enrollment of the women of our race as auxiliaries to our Order, calls for the thankful appreciation of our members. The great field awaiting women's efforts is fast being peopled with noble souls, whose sacrifice of time and labor is reaping rich harvest. The work of the Order is no longer limited to the Division meeting and public platform. In the homes of our people the great principles we advocate, the cause we love, is being instilled into the hearts of those of tender years, assuring us that those who will follow will be imbued with the holy enthusiasm needed to inspire the souls of those who may be called on in future days to serve in the cause of Faith and Race.

The enlistment of the interest of the Irishwoman in the great work of our society means the easier solution of many vexed problems which present themselves. It also provides an additional incentive to the members of the A. O. H., who are now realizing the fact that the work of the Order is not confined to the spheres of benevolent or national enterprise, but, in addition thereto, extends out into the fields of economic and social development. Our

heartly co-operation and earnest sympathy should be given unstintedly to the ladies who are striving to awaken in the hearts of the mothers, wives, and sisters of our people a sense of duty to the great needs of the hour in exercising an educational influence in circles where the men of the race may have but limited opportunity to exert patriotic effort. . . .

THE STUDY OF IRISH HISTORY.—I had the honor to invite your attention two years ago to the desirability of introducing the study of Irish history into our schools. I am much pleased with the progress made, but believe much more is within our power to accomplish. The parochial schools, of which we have so much reason to be proud, ought to be most approachable fields for this movement. The English-speaking parochial schools are largely attended by children of Irish parentage, and the heads of the families ought to prove their interest in the Old Land by securing for their little ones some knowledge of Ireland and her past. No Catholic nation in old or modern days has contributed more to the uplifting of humanity than that which won the proud title of "Ireland of Saints and Scholars."

CONCLUSION.—Brothers, I have done, my task is finished, my labors closed. I leave to others to carry on to successful accomplishment the grand destiny of our Order. You, the representatives of the good old society, gathered here from the sovereign States of the Republic, you are the men on whose efforts will depend the future of our Order. You are the champions on whose loyalty, honesty, and intelligence rest the hopes of the Irish-American interested in the welfare of Church and Race.

For tens of years we labored in the darkness of the valley, almost friendless in our toilsome struggle toward the light. We have left behind us the mists of doubt,

bigotry, and misunderstanding. We have reached the sunlit slopes of prosperity, where all can see, know, and value our work. We have earned the approval, won the indorsement, and received the commendation of those who are competent, by knowledge and position, to estimate our efforts, and their results for cross and people.

Your chosen task finds its field on American soil and among American people descended from the exile. The pleaders bent on novelty will strive to divide the Celt born on Irish soil from the Celt born beneath the Stars and Stripes. The clever sophists of new doctrines may attempt the breaking of the old links by satirical repudiation of symbols whose tendrils are intertwined with the chords of memory through centuries of affection and suffering. The teachers of national heresy may try to inculcate the belief that un-American ideas find lodgment in the hearts of those of our race who have had the privilege of being born on American soil. Yours is the sacred duty to denounce the toleration of such unworthy thoughts, and yours the noble privilege of declaring before the peoples of this nation your utter abhorrence of the idea that the accident of birthplace should cause rivalry or engender faction among those descended from our race. . . .

Brothers, here in this great State, enriched by nature with fabulous wealth, here on those hills, raised high above the impure, disease-laden vapor of the valleys, let us raise ourselves to the true conception of the lofty idéal the Hibernian should strive to attain. Our labor is not for to-day, but rather for the future. Our work is not for the gratification of individual ambition, but for the satisfying of the aspirations inherent in a race who, striving upwards in their travail, encouraged others to have confidence in truth and manhood.

As the miner toils to win from the unwilling rock the golden reward, and subjects the ore to intricate process of purification, so we must toil to bring to the surface the better elements of the exiled Gael, casting aside the dross with unsparing hand, and preserving for the betterment of mankind the nobler attributes of our race. As the invalid seeks the pure, rarefied air of those lofty hills, and rejoices in renewed health, so we must rise above the petty troubles of a lower life, and, walking on higher planes, prove ourselves worthy scions of a nation defeated but unconquered, and show ourselves worthy disciples of the Faith which alone can bring to man happiness—to nations peace. Let our society labor to make the exile's influence potent in the councils of the Republic. Let us encourage American enterprise to look for opportunity in Ireland. Let us see if we cannot create a market for Irish effort if we must buy foreign manufacture. Let us, by practical endeavor, rather than by charity or oratorical sympathy, show we mean what we say in Ireland's behalf. Let us educate our children in a knowledge of the history of the Old Land. Let us inspire them with the lessons to be derived from that past. Let us urge all our people to win for us the claim that we are the best of all American citizens.

With the power of Columbia, with the awakened industrial ambition of Erin, with the educated sympathy of the coming generation, with the strength of our position in American communities, we cannot fail to throw aside the barrier which has stood between Ireland and prosperity. It needs but the effort, but the effort must be made by ourselves.

PART IV

VARIOUS ORDERS
AND FRATERNITIES

HISTORICAL STATEMENTS

AMERICAN PROTECTIVE ASSOCIATION

This society was formed at Clinton, Iowa, in 1887. Its object was to secure the perpetual separation of church and state; undivided fealty to the Republic; acknowledgment of the right of the state to determine the scope of its own jurisdiction; maintenance of a free, non-sectarian system of education; prohibition of any government grant or special privilege to any sectarian body whatever; purification of the ballot; establishment of a franchise with an educational qualification; temporary suspension of immigration, its resumption to be based on guarantees of extended residence in the country, with an added educational qualification; equal taxation of all except public property; prohibition of convict labor, and the subjection to public inspection of all private institutions where persons of either sex are secluded, with or against their consent. With these principles the society declares its intention to keep religion and politics apart; not to recognize nor to condemn religion, which is a personal matter between the individual and his God, but to demand that the individual shall know where his allegiance to the state ends and his tribute to God begins.

The Association was founded by H. F. Bowers, a lawyer in Clinton, Iowa, with six others, of whom three were Republicans, two Democrats, and a Populist, and one a Prohibitionist; and religiously they represented the Methodist, Baptist, Presbyterian, Congregationalist, and Lutheran churches. Mr. Bowers was elected the first Supreme President, and held the office till 1893.

The society gathered into itself at the start the members of several minor societies, and has taken an active interest in politics, while not identified with either political party. It has also spread across the national boundary into Canada and Mexico. It had in 1896 probably 2,000,000 members, and would have appeared more conspicuously influential but for the prominence of the question at that time of silver and gold money.

AMERICAN PROTESTANT ASSOCIATION.

This society was organized in 1849, and has a membership of over 200,000, of whom 75,000 are in Pennsylvania alone. It was founded in Pittsburg, Pa., and took part in the Know Nothing party campaigns of 1850-56. The society has suffered from schism and secession. One branch formed in 1878, claiming the parent name, is made up largely of negroes. In 1884 thirteen lodges refused to conform to the order of the R. W. Grand Lodge that two of the five degrees should thereafter be omitted,

and, their charters being recalled, they formed an independent society under the name of the Order of American Freemen. The Junior American Protestant Association, founded in 1864, declared its independence of the parent society in 1890, and chose the new name of the Loyal Knights of America.

BROTHERHOOD OF THE UNION

This society was organized in 1850 by George Lippard, a well known writer of fiction, who died in 1854. Its principle was antagonism to the union of church and state, maintenance of the public school system, and restricted immigration. The order calls its three chief officers Washington, Jefferson, and Franklin. Its total membership is about 25,000, its greatest strength being in Pennsylvania.

B'NAI B'RITH

The Independent Order of B'nai B'rith (Children of the Covenant), was founded in New York City in 1843 as a fraternal, charitable, and benevolent Jewish organization.

The emigration of Jews from continental Europe to America in the early part of the nineteenth century appealed to the thoughtful care of their better educated and more well-to-do members; and Henry Jones, a native of Hamburg, Germany, conceived the idea of forming a society to foster education and encourage the higher pursuits of life. With twelve associates he formed the Society of B'nai B'rith, among the founders being Dr. Leo Merzbacher, the first preacher of Temple Emanuel, New York; Dr. Lilienthal, subsequently of Cincinnati; Baruch Rothschild; and Julius Bien, long president of the society.

In its beginning the government was patriarchal, but at the New York Convention in 1869 the sovereignty of the Supreme Grand Lodge was transferred to Subordinate Lodges, which should send delegates every five years to form Constitution Grand Lodges, an executive committee of one representative from each Grand Lodge, and a president elected as delegate at large, exercise supreme control during the interval, subject to the limitations of the constitution.

The order has established a free circulating library in New York, a home at Yonkers, N. Y., for the aged and infirm, and similar homes and orphan asylums in New Orleans, Atlanta, and San Francisco; a technical school in Philadelphia; and a free religious school in San Francisco.

In 1882 petitions were received from Jews residing in Berlin, Germany, for a charter for lodges in that country, and twenty-nine lodges were established, working under their own Grand Lodge. Subsequently the order spread to the Far East, and it is said that there are now lodges in Jerusalem, Jaffa, Beirut, Cario, and Alexandria. The Hon. Benjamin F. Peixotto, while Consul-General of the United States at Bucharest, established a Roumanian Lodge in that city, from which others have been formed,

in Roumania. A number of Austrian lodges have been formed, which meet in a Grand Lodge in Prague.

In these old-world cities the order has been the means of establishing schools and hospitals.

A recent financial exhibit of the order shows that since the organization in 1843 they have aided needy members to the amount of \$18,000,000, paid to widows and orphans \$30,000,000, and expended \$50,000,000 for charitable institutions.

The reported massacre of Jews by Anti-Semitic mobs in the town of Kishenef early in 1903 roused great sympathy and indignation throughout the civilized world. While it was uncertain whether anyone could do anything about it, the Order of B'nai B'rith drew up a paper of very able and temperate representation addressed to the Government of Russia. This petition is addressed to the Emperor of Russia, and was signed by 50,000 Americans of all creeds. The society placed it in the hands of the President of the United States, the Hon. Theodore Roosevelt, that such disposition might be made of it as seemed wisest. The President intrusted it to the Secretary of State, Hon. John Hay. The petition is printed in handsome form with the signatures of the persons, bound in a handsome volume, and inclosed with the petition in a handsome mahogany case trimmed with silver. It is accompanied by a letter from the President, Leo N. Levy, of the B'nai B'rith, in which he expresses the gratitude of the society for the interest taken in the welfare of the persecuted Jews by the President and other prominent Americans. The box bears the following inscription: "Petition to the Emperor of Russia, by citizens of the United States of America, in relation to massacre of Jews in Kishenef, Bessarabia, 1903. Deposited for transmission by the Independent Order of B'nai B'rith."

A considerable number of Hebrew Beneficiary Societies have followed the example set by the B'nai B'rith. Of these the more important may be mentioned briefly.

The Independent Order of Free Sons of Israel was organized in New York in 1849. This Order includes many of the leading and progressive citizens of the country, and had in 1898 104 lodges, with 15,000 members. They had a reserve fund of \$725,000 and had paid in relief to members and their families nearly \$5,000,000. Membership was scattered through twenty-one States of the Union.

The Independent Order of Sons of Benjamin was founded in New York in 1877. It had about 18,000 members in 1898, besides 2500 women in lodges set apart for them, having spread into many cities of the United States and Canada. It had expended for relief about \$2,000,000.

CATHOLIC KNIGHTS OF AMERICA

This is a Roman Catholic fraternal beneficiary society, which disclaims being a secret society in any sense, nor were its founders members of any secret beneficiary order which pre-

ceded it. It was organized in 1877 in St. Louis, Mo. Its subordinate branches are represented in State Councils, and there is a Supreme Council, which meets in St. Louis, though it has been proposed to hold it also in other cities. The membership is confined to the United States, and it has extended widely through the West and South, having grown to a total membership of about 25,000, and has paid for sick and death benefits over \$7,000,000. It has organized a uniformed rank with special tactics and drill.

It is noted for its progressive character, including a good number of prominent citizens, and making much of genuine patriotism.

Its convention in 1895 in Omaha, Neb., was addressed, among others, by Most Reverend Archbishop Gross, who said: "You are to remember it well, Catholic Knights of America, not of France, or Germany, or Ireland, or Spain, or Italy. Either you are natives of the great republic, or you have given up all allegiance to the land of your birth, and have sworn solemn allegiance to the Constitution. Be true to your country. Unless you wish the downfall of your society, vote not for a candidate because he is German, or Irish, or French, or belongs to any nationality, but vote for him who is as you know, a staunch and true upholder of the Constitution of the United States of America. If you, my Catholic brothers, are what you should be, and I doubt not but you are loyal and true, you will render useless the existence of all secret societies, and we have but one answer to give all those who speak to us about joining any society, namely, join the Catholic Knights of America, that noble band of Catholic Knights. They have all the advantages and insurance of other societies, and have no secrecy, for that which is honorable and pure loves not darkness."

THE AMERICAN LEGION OF HONOR

This fraternal, social, and beneficiary assessment society was founded in Boston, Mass., Dec. 18, 1878, under the lead of Dr. Darius Wilson. In its origin it admitted to membership eligible white men and women between 18 and 64 years of age; but in 1885 the latter limit was fixed at 50 years. Subordinate councils have been established throughout the country, and are directed in matters of local interest by Grand or State Councils, which in turn are represented by their Past Supreme Commanders in the Supreme Council. The order attained a membership of 62,457 in 1889, but suffered a decline in 1896. It, however, maintains its effective working and insures the lives of its members for \$1000, \$2000, or \$3000, at their option, and carries graduated weekly relief benefits. Since its formation its benefits have amounted to more than \$30,000,000. The proportion of women to men among the members is about one to seven. The emblem of the order is a maltese cross, somewhat resembling the cross of the French Legion of Honor.

THE IMPROVED ORDER OF HEPTASOPHS.

This order grew out of the local society of similar name in Baltimore, Md., on a call issued Aug. 10, 1878, by Judge George V. Metzel and five others, all of Maryland. The Heptasophs of Baltimore had affiliation with a college fraternity, which had special strength in the South, but the new founders wished to form a broader and beneficiary order. At the first annual session, in 1879, nine Conclaves were reported, with a total membership of 149. It has been extended in twenty States, but has no State or grand bodies, but its local conclaves are represented in the Supreme Conclave. It now claims a membership of over 50,000, and has issued certificates of about \$50,000,000, and has paid out \$2,500,000 in benefits. Death benefits range from \$1000 to \$5000, and are met by assessments.

UNITED ORDER OF PILGRIM FATHERS

This insurance order was formed in 1878, with a membership confined to the New England States. It began in Lawrence, Mass., under the lead of J. C. Bowker, and thirteen others, one original member being Miss Mary P. Carrier. The first Colony was formed Feb. 15, 1879, and was called the Mayflower Colony, with 101 members. Its objects were to aid members when in need, and assist the widows and orphans of beneficiaries. Membership was granted to men and women from 18 to 50 years of age, and benefits were provided for of \$500, \$1000, or \$2000. There have been formed 193 Colonies, scattered throughout New England, with a membership of about 25,000. The principal emblem is a representation of the ship "Mayflower" encircled by a white enameled band with the initials U. O. P. F. The order has paid benefits of \$2,500,000.

ROYAL SOCIETY OF GOOD FELLOWS

This order was organized and incorporated in Rhode Island in 1882. Its leaders had been members of the Masonic Fraternity, Odd Fellows, Ancient Order of United Workmen, Royal Arcanum, and Knights of Honor. Their membership is chiefly in New England and the Middle States. Their emblem is a crown surmounted by a cross, with a ring of twelve small tangent circles containing the letters forming the name, Good Fellows. The headquarters of the order is in New York City. They admit men and women as members, and pay sick and death benefits. With about 15,000 members, they paid nearly \$3,000,000 in benefits in fifteen years.

THE ROYAL LEAGUE

This is a mutual assessment beneficiary fraternity, founded in Chicago, Ill., in 1883, by members of the Royal Arcanum. They were incorporated under the laws of Illinois, and have spread through Illinois, Indiana, Ohio, Michigan, Wisconsin, Minnesota, and the States west of the Mississippi. It receives

men from 21 to 46 years of age, and provides a widows' and orphans' benefit fund, paying to beneficiaries \$2000 or \$4000 upon the death of a member, and \$25 or \$50 weekly benefit at the request of the insured for total disability, deducting such payments from the death benefit. Its government is vested in a Supreme Council, with Advisory Councils in different States. It has paid benefits of about \$1,000,000, and has a membership of over 15,000.

NEW ENGLAND ORDER OF PROTECTION

This society was organized in Boston and incorporated under the laws of Massachusetts in 1887, by William H. Martin and others. It started in a question of jurisdiction arising in the Knights and Ladies of Honor, with the idea of a separate jurisdiction for New England. It provides death benefits of \$3000, \$2000, and \$1000; carries protection of about \$40,000,000, and has paid benefits amounting to \$1,500,000. It follows the plan of graded assessments. Subordinate lodges are represented in the Grand Lodge by their Past Wardens, and the Supreme Lodge is composed of officers, standing committees, all Past Supreme Wardens, and original incorporators of the Supreme Lodge. The Supreme Lodge meets in Boston annually. The membership in 1896 consisted of 6538 men, and 14,513 women, a total of 21,051.

THE HOME CIRCLE

This order was organized in Boston, Mass., Oct. 2, 1879, and chartered under the laws of Massachusetts, Jan. 13, 1880. Its founders were Henry Damon and others, members of the Royal Arcanum, with the purpose of a social union of that order and their wives, sisters, and daughters. They adopted four benefit degrees of \$500, \$1000, \$2000, and \$3500; and in 1881 the Legislature authorized them to add a fifth benefit of \$5000. Women compose about thirty per cent. of the membership. They have Subordinate and Grand Councils, and a Supreme Council which makes laws and disburses the Benefit Fund. Assessments are paid monthly. The members number about 8000, and are found in seventeen States and the Provinces of Canada. The society has paid \$2,000,000 in death benefits, besides \$100,000 for relief in sickness or disability.

THE FRATERNAL MYSTIC CIRCLE

This assessment beneficiary society was formed in Columbus, Ohio, Dec. 9, 1884. It has the usual form of government of similar fraternities, Subordinate Rulings or Lodges being associated in Grand or State Rulings, and there is a Supreme Ruling, a Supreme Executive Committee holding supreme authority in the interim between sessions of the Supreme Ruling. The special purposes of the order are: (1) To unite acceptable men, from 18 to 49 years of age, in carrying out the idea of fraternity; (2) to provide that each subordinate lodge shall, from its gen-

eral fund, pay dues and assessments of sick or disabled members maturing during such sickness or disability; (3) pay the amount specified in the certificate (\$500 to \$3000) of membership to the beneficiaries at the death of a member; (4) pay to a member one-half of the sum named in his certificate of membership in case of permanent disability; (5) create an emergency or equalization fund, to prevent the number of assessments exceeding twelve in any year; and (6) collect a General Fund to meet the expenses of the Supreme Ruling. The headquarters of the order was at Columbus, Ohio, till 1894, when it was moved to Philadelphia, Pa., and the Supreme Ruling became incorporated. The membership in 1899 was over 12,000. The Emergency Fund had reached the amount of \$125,000, and about \$1,000,000 had been paid to beneficiaries on account of disability or death.

ORDER OF SPARTA

This society was organized by J. B. Moffite, and others, in Philadelphia, in 1879, as a mutual assessment death benefit fraternity. Its territory reaches out only one hundred miles from Philadelphia. It was formed by members of the Ancient Order of United Workmen to hold in a compact secret society the one-dollar assessment rule of that society. Membership is confined to men between 21 and 50 years of age, believers in the Christian faith. It has a ritual founded on the history of ancient Sparta. An invested permanent fund is maintained by which assessments are paid to those who have retained their membership twenty-five years, and relief is given to pay the assessments of members disabled by sickness. The benefits paid have amounted to more than \$1,000,000. The membership is over 7000.

NATIONAL PROVIDENT UNION

This assessment beneficiary and patriotic organization was founded in New York in 1883. Its 10,000 members reside for the most part in New England and the Middle States, but is spreading rapidly westward. It is governed by a Congress of 300 members, patterned after the House of Representatives of the United States. It gives death benefits ranging from \$1000 to \$5000.

KNIGHTS AND LADIES OF SECURITY

This is a mutual assessment death and disability beneficiary secret society, chartered under the laws of Kansas, at Topeka, Feb. 22, 1892. It has no State organization, but its subordinate councils are represented directly in the National Council, to which representatives are chosen by direct vote. It has no members in cities of over 150,000 population. White persons of good character from 18 to 55 years of age may be elected upon a satisfactory physical examination. Certificates are issued to men and women alike for from \$500 to \$3000, and the assessments are graded; partial payments are made for disability, and the full balance at death. A reserve fund of \$50 for each \$1000 is

maintained for the perpetual use of the order to meet death losses after twelve assessments have been made within the year. The membership amounts to about 25,000 in one-third of the States of the Union, and in Canada.

TRIBE OF BEN-HUR

This beneficiary fraternity has a ritual based upon the story of "Ben-Hur," and was instituted at Crawfordsville, Ind., March 1, 1894, with the consent of the author and publishers of that well known book. Men and women are admitted to membership upon absolute equality; uniform monthly payments are made of \$1 for each whole certificate; but the benefit paid is graded according to the age of members on joining; no assessments are made at death of members; certificates are paid up at "expectancy of life"; a reserve fund is created from the beginning; and there are two beneficial divisions, northern and southern. The reserve funds amount to about \$40,000. The Supreme Tribe owns a house in Crawfordsville. The membership is about 15,000.

FRATERNAL AID ASSOCIATION

This fraternal, beneficiary order was organized at Lawrence, Kansas, Oct. 14, 1890, to insure the lives of acceptable white men and women between 18 and 55 years of age. Honorary membership is granted to certain relatives of beneficiary members. The society seeks to promote fraternity, comfort the sick and distressed, and care for surviving relatives of deceased members. Benefits are paid for sickness, disability, and death, the latter from \$1000 to \$3000. Assessments are called when needed to meet a claim, of which notice of thirty days is given. The order is governed by local, State, and General Councils, and declines to recruit members in the Atlantic Coast and Gulf States from Virginia to Texas; in Cook County, Ill., in Illinois south of Centralia, and in cities of more than 200,000 inhabitants. There are about 3000 members, and about \$100,000 has been paid in benefits.

NATIONAL PROTECTIVE LEGION

This fraternal beneficiary society was organized by members of the Masonic Order in New York in 1891. It aimed to unite all acceptable men and women in one association for purposes of benevolence, social culture, the care of the sick and needy, and to provide a fund for the benefit of members while living and the relief of their families in case of death. Local societies are called Legions, which are affiliated in State Legions, and these in a National Legion. By a semi-endowment plan part of the death benefit certificates are paid during the life time of the holders, there is a cash surrender value after five years, and members may borrow from the benefit fund within certain restrictions. The total membership is about 4000. The headquarters of the order is at Waverly, N. Y.

KNIGHTS AND LADIES OF THE GOLDEN STAR

This assessment charitable and beneficiary fraternity began as a local organization, in Newark, N. J., Jan. 11, 1884; but later established other lodges in New Jersey and New York, and has grown to a membership of over 10,000. Men and women between 16 and 65 years of age are received as members, and receive beneficiary certificates of \$500, \$1000, \$1500, or \$2000, payable at death, or convertible into paid-up insurance after ten years. Annuities are paid to those fifty years of age who have been members for twenty-one years, and one-half the face value of certificates is paid at total disability. Children also are eligible to membership, the society receiving entire families, of which the children are received into the immediate relief department in sums ranging from \$50 to \$400. The original members had been members of the Royal Templars of Temperance, and while the order is not exactly a temperance society, it denies membership to saloon keepers and bartenders. Its "golden star" refers to the Star of Bethlehem. It has paid benefits to the amount of \$700,000.

ROYAL NEIGHBORS OF AMERICA

This is the title of the auxiliary branch of the Modern Woodmen, to which its members and their women relatives are eligible. It ably supplements the Camps of Woodmen. Its members are of two classes, beneficiary and fraternal, about 13,000 belonging to the latter class and 3000 to the former.

SHIELD OF HONOR

This is a beneficiary. assessment fraternity, formed by John W. Meeks and others in Baltimore, Md., in 1877. The emblem on the seal of the society represents swords and bow and arrow on an open Bible, with the hour-glass, and suggests an incident in the life of a prominent character in the Old Testament, and upon this the ritual is based. The membership numbers about 15,000, mostly in Maryland and Pennsylvania. Its affairs are controlled by subordinate lodges and a Supreme Lodge. It has paid benefits of about \$700,000.

UNITED ORDER OF THE GOLDEN CROSS

This is a mutual assessment beneficiary society founded on the principle of total abstinence from alcoholic beverages. It was established by Dr. J. H. Morgan, in New England in 1876, where its strength still lies, though it has spread into New York, Tennessee, Kentucky, Indiana, and the District of Columbia. Grand bodies have jurisdiction over subordinate commanderies, and a Supreme Commandery is over all. It cares for members, male and female, in sickness and distress, and pays death benefits of \$500, \$1000, or \$2000. Its paid benefits amount to over \$4,000,000. Its membership numbers over 30,000. Its headquarters is at Lewiston, Me.

PATRIOTIC ORDER SONS OF AMERICA

This beneficiary secret society was founded at Philadelphia, Pa., as early as 1847, under the name of the United Sons of America, with the native American political sentiment of the United Order of American Mechanics, formed two years earlier. An auxiliary known as the Junior Sons of America was formed Dec. 10, 1847, admitting young men of from 16 to 21 years. The parent society became fused with others in the political movements of 1852, but in 1868 it was revived by some Camps of Junior Sons of America, which in turn was merged into the Senior Society. Since then it has grown to a membership of over 100,000, of whom about 60,000 are in Pennsylvania. It pays sick and death benefits by assessments, and its members under fifty years of age have an optional insurance of \$1000, and it has paid in benefits since 1866 more than \$1,000,000.

KNIGHTS OF THE GOLDEN EAGLE

A beneficiary semi-military secret society, founded in Baltimore, Md., in 1872, by John E. Burbage. The objects of the order are benevolence, mutual relief against the trials and difficulties attending sickness, distress, and death, so far as they may be mitigated by pecuniary assistance and brotherly sympathy; to care for and protect widows and orphans; to assist those out of employment, to encourage each other in business; to stimulate moral and mental culture by wholesome precepts, fraternal counsel, and social intercourse; to elevate the membership to a higher and nobler life, and the inculcation and dissemination of the principles of benevolence and charity. The order has for its motto, "Fidelity, Valor, and Honor," a trinity of graces taught in its ritual. The ritual has for its theme the struggles of the Christian warrior after "the immortal crown," and its symbols and allegory represents the passing through the wilderness of sin and woe on the journey to "the Heavenly Castle." The ritualistic work has three degrees; the first, or Pilgrim's; second, or Knight's; and third, or Crusader's degree; and symbolize a soldier battling for his faith, armed and equipped, and going forth with veneration for religion, fidelity, valor, courtesy, charity, and hospitality, upon a crusade against the hosts of evil.

The local organization is called a "Castle," and its presiding officer a "Chief." In the rapid growth of the order the "Grand Castle of Maryland" was organized in Baltimore early in 1873, and the Grand Castle of Pennsylvania in 1876, and the Grand Castle of Massachusetts in 1877, and in 1878 a national body called the "Supreme Castle" was formed in 1878 at Baltimore. In 1896 it was in successful operation in thirty-four States with 830 Castles.

Any Sir Knight in good standing in his Castle is eligible to membership in a "Commandery," a uniformed rank, which is

not obligatory, but is especially attractive to young men. The Commanderies confer the degree of Chivalry, which was adopted by the Supreme Castle at its annual session in Reading, Pa., in 1896. The motto of this degree is "Chivalry, Truth and Peace," and the ritual is based upon the history of the Crusaders. The Commanderies are under the control of a Lieutenant-general elected by the Supreme Castle every three years, except that where there are five or more Commanderies in a single State these may be grouped into a Grand Commandery, the members of which are known as Grand Chevaliers.

Subordinate Commanderies may be beneficial or non-beneficial, as they choose. The order claims to be a pioneer in protecting those who have passed the ordinary limit of age for entering such organizations. There is a large number of "Veteran Castles," composed of men of fifty years and over. They also claim to be the pioneer in protecting those who have belonged to Castles which have become defunct, such members being permitted to pay dues to and receive benefits from the Grand or Supreme Castle.

When the Knights of Labor moved their headquarters from Philadelphia to Washington, the Knights of the Golden Eagle purchased their building for a Grand Castle Hall for \$45,000.

The Death Benefit Fund is composed of members in good standing of subordinate Castles, between the ages of eighteen and fifty. Beneficiaries are divided into two classes, who receive \$1000 and \$500, respectively, upon assessments of 50 and 25 cents; and to them was added in 1896 a third class with a benefit of \$250. Besides these death benefits, weekly sick benefits and funeral benefits are paid by Subordinate Castles, at their option, by means of special assessments.

There is an Auxiliary or Ladies' Order, whose members between the ages of sixteen and fifty, meet in Subordinate "Temples." The Temple degree is open to relatives of Knights and other women of good character, and besides its charitable use is a promoter of the social life of the order.

During 1895 the Castles paid out \$180,000 for relief, and their investments amounted to \$850,000. The order has a membership of about 60,000, and the membership of the Temples is about 9000.

The Eagle Home Association of Pennsylvania is maintained for the protection of aged members and their relatives, and has a per capita tax from such Castles as are enrolled in membership.

THE ORDER OF CHOSEN FRIENDS

This order was established at Indianapolis, Ind., May 28, 1879, by Albert Alcon and others, as a fraternal, benevolent, and protective society. Besides sick and death benefits, it makes provision for payment of benefits to aged members and to those totally disabled by disease or accident. It seeks to unite fraternally acceptable white persons of good character, steady habits, sound bodily health, and reputable calling, who believe

in a Supreme Being; to improve their condition, morally, socially, and materially, by timely counsel and instructive counsels, and instructive lessons, encouragement in business, and assistance to obtain employment when in need; to establish a relief fund from which a sum not exceeding \$3000 shall be paid, first, when disabled by old age; second, when permanently disabled by disease; and third, upon death. Certificates are issued for \$500, \$1000, \$2000, or \$3000, upon approved medical examination.

Beneficiary members pay into the relief fund at death of members sums graded according to age; but by a plan of equalization the member who passes his seventy-fifth birthday pays no more for his thousand dollars benefit than the member who dies within a short time after acquiring membership.

Women are admitted to the order on the same terms as men.

The ritual was written by one of the founders, Mr. T. B. Sims, and revised and completed by the Rev. T. G. Beharrell, D.D. The "chain of seven links" was selected as the leading emblem.

The order was questioned by the Superintendent of Insurance of New York on account of its old age disability feature; but, after a prolonged struggle it was sustained by the courts. Despite the losses caused by these difficulties, the order had in 1895 a membership of 38,095, and had paid in death benefits about \$9,000,000; to disabled members over \$500,000; and to members disabled by old age \$32,000.

The trouble in New York led to the formation of the Order of United Friends in 1881; and the members in California, demanding a separate jurisdiction in 1882, seceded and formed the Independent Order of Chosen Friends, which collapsed after having secured 8000 members. Other separations and rivalries hindered its progress, but in 1897 the order had spread prosperously in thirty-one States and Territories and in Canada.

CATHOLIC MUTUAL BENEFIT ASSOCIATION

This society was organized at Niagara Falls, N. Y., in July, 1876, as a fraternal beneficiary society, to which only men, practical Catholics, between the ages of eighteen and fifty years are eligible.

It issues certificates, payable at the death of members, for \$500, \$1000, and \$2000, which are payable by means of assessments graded by the age of the member when joining.

The order grew out of a suggestion by the late Rt. Rev. S. V. Ryan, Bishop of Buffalo, who wished to secure the benefits of such mutual association for Catholics apart from those secret societies which the Church condemned.

This order has its headquarters in Brooklyn, N. Y., and has a membership of over 45,000. It has disbursed in sick and death benefits over \$6,000,000.

KNIGHTS OF COLUMBUS

A Catholic fraternal society, organized in New Haven, Conn., March 29, 1882, to promote social and intellectual intercourse among its members, and to render pecuniary aid to them and their beneficiaries. Catholic men, between eighteen and forty-five years of age, are eligible to membership. The order spread through Connecticut and Rhode Island, and into Massachusetts in 1892. It has also extended west and south.

It pays death benefits of from \$1000 to \$3000, and sick benefits at the option of local Councils. There is a social side beyond that of insurance, open to those ineligible to insurance, or who do not care for that feature.

There are about 35,000 members throughout the United States.

ST. PATRICK'S ALLIANCE OF AMERICA

This society was organized in 1868. It pays sick and death benefits, and a funeral service benefit at the death of a member's wife. It has paid altogether in benefits about \$1,750,000. Its ritual is based upon the right of every man to worship God according to the dictates of his own conscience. Its work is chiefly in New England, the Middle, and Pacific Coast States. There is no religious or political test, membership embracing men of different parties and different churches; but all must be Irish or of Irish descent. They have about 50,000 members.

GERMAN ORDER OF HARUGARI

A society of Germans organized in New York in 1847, in opposition to the prevalent Native American sentiment, and contemplating not only the protection of members in sickness and distress, but also the preservation of the German language, literature, customs, and traditions. It celebrated its fiftieth anniversary at Newark, N. J., July 12, 1897, three of its founders still surviving.

Its name, Harugari, is from the ancient German trib known to the Latins as the Cherusci, which was conquered by the Romans under Tiberius, but achieved independence under Arminius, who led them to victory over the Roman General Varus. Haruc, in old German, signified a forest, and the Teutonic foresters were called Harugaries. The first lodge of the modern order was called, after their ancient leader, Arminia, No. 1.

The order adopted the motto, "Friendship, Love, and Humanity," and declared its principles as the brotherhood of man and work for the common welfare. It has spread into twenty-seven States, and has about 300 lodges with 30,000 members. Women members meet in separate lodges, and number about 7000.

The order has paid out more than \$5,000,000 for the relief of sick and distressed members, and their widows and orphans.

One of their outgrowths has been the Harugari Singing Society, to which 20,000 members belong.

GRAND UNITED ORDER OF GALILEAN FISHERMEN

A secret beneficiary society of negro men and women, founded in Washington, D. C., in 1856. It has survived the disorders of the civil war, and owns lands, halls, and personal property aggregating about \$125,000, and has about 60,000 members scattered through the country from New England to the Gulf.

It pays from three to five dollars a week in sick benefits, and death benefits of from \$300 to \$400.

ORDER OF SONS OF ST. GEORGE

A fraternal society of Englishmen, their sons and grandsons, instituted at Scranton, Pa., in 1871, and said to have originated in organized resistance of the outrages of the "Molly Maguires" in Pennsylvania in 1870.

There had been some organization shortly after the civil war, and after the formal institution in 1871 it spread through the United States and Canada and the Hawaiian Islands, growing to a membership of about 35,000.

It has a system of sick benefits varying according to the location of the lodge or inclination of members, from \$1 to \$5 a week. Some lodges also provide a physician and medicine.

On the death of a member a funeral benefit is paid to his widow or heirs of from \$30 to \$400. The annual dues of members are \$6. On the death of a member's wife payment is generally made of one-half the amount paid for a member. There is a benevolent fund maintained by the lodge, for the help of any worthy Englishman.

While its disbursements are to so great an extent voluntary and varied, the order has paid since 1871 benefits amounting to \$500,000.

SONS OF HERMANN (DER ORDEN DER HERMANN'S SOEHNE)

A German society founded in New York in 1840, probably in reaction against the "Native-American" movement of that time.

The National Grand Lodge meets every four years, holding its first regular session in Rochester, N. Y., in 1857. It has a membership of nearly 100,000, with Grand Lodges in California, Connecticut, Colorado, Illinois, Kansas, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, New York, Ohio, Pennsylvania, Texas, and Washington, and subordinate lodges in considerable numbers in other States. Women have auxiliary lodges.

LOYAL ORANGE INSTITUTION

This society, closely connected with the history of Ireland, was established in that Island, at Armagh, in 1795, one hundred and five years after the victory of King William III. at the Battle of

the Boyne. William as Prince of Orange had been the conspicuous leader of Protestantism in Europe, and on the defeat of the Stuart cause the United Kingdom of Great Britain and Ireland was recognized as unalterably Protestant. To support and defend the Protestant cause in Ireland the Loyal Orange Institution was established.

With the emigration of Irishmen to Canada and the United States the warfare between them was carried into new lands, and the Loyal Orange Institution was established in Canada in 1829, and an Orange Lodge was instituted in the United States in 1867, and a Grand Lodge in 1870. A parade of Orangemen in celebration of the victory of the Boyne was made in New York July 12, 1871, and was attacked by Irish Roman Catholics, and the riot was only suppressed by the military, and after the loss of sixty lives. Since then there have been fewer parades, but the order has co-operated with other Protestant societies, especially, in 1895, with the American Protective Association, the Junior Order of United American Mechanics, and other bodies, in a general convention in Washington, D. C., which adopted a platform and gave notice to the members of Congress and other leaders that restricted immigration and legislation against alleged tendencies of the Roman Catholic Church were regarded by the thousands of Americans in these organizations as essential to the welfare of the United States.

Orange Lodges sometimes pay sick and death benefits, but do not make this feature conspicuous.

They have auxiliary societies composed of women relatives of members. These auxiliaries were formed in the United States in 1876, and are entitled the Ladies' Loyal Orange Institution, and have about 15,000 members.

The total membership of the Orange Lodges throughout the world is reckoned at about 1,500,000. One-third as many are credited to North America, of whom 75,000 are in the United States.

ORDER OF UNITED AMERICAN MECHANICS

This is a patriotic, social, fraternal, and benevolent secret association of white male native citizens, founded at Philadelphia, Pa., July 8, 1845. Members must be native born Americans, and the society stands for the public school with the American flag over it, and against any union of church and state.

Originally made up exclusively of operative mechanics, it has extended among men of all professions and callings. Its councils are in twenty-one States of the Union, with over 60,000 members.

The society took active part in the political Native Americanism of its early days.

A Junior Order of United American Mechanics was organized

in 1853 as a feeder of the parent society, but became independent in 1885.

A men and women's auxiliary, known as the Daughters of Liberty, originated in 1875, and its example led to many other auxiliary councils, with about 30,000 members at present.

The parent order has a funeral benefit department, which pays by means of assessments \$300 at the death of those entitled to the same. There is also an insurance department, which pays \$1000 to legal representatives of deceased members, the fund being maintained by assessments of those enrolled in it.

There is also a uniformed division, entitled the Loyal Legion of United American Mechanics, which was established by the National Council in 1886. It has an elaborate drill and sword-manual, and an organization and ritual of its own.

JUNIOR ORDER, UNITED AMERICAN MECHANICS

This society was established in Philadelphia in 1853, a junior branch of the Order of United American Mechanics; but in 1885 it became an independent secret, native American, patriotic, beneficiary organization. It resembles the parent order from which it sprung, but is no longer a feeder to it.

It declares its objects: To maintain and promote the interest of Americans, and shield them from the depressing effects of foreign competition; to assist Americans in obtaining employment; to encourage Americans in business; to establish a sick and funeral fund; to maintain the public school system of the United States of America; to prevent sectarian interference therewith, and uphold the reading of the Bible therein. Immigration must be restricted; protection to Americans, American institutions, and promulgation of American principles; a flag on every public school in the land, the Holy Bible within; and love of country instilled into the heart of every child; principle paramount to partisan affiliation; and one country, right or wrong; to help it right when wrong; to help it on when right. We are a political organization inasmuch as we teach patriotism, love of country, and devotion to our country's flag. We are non-partisan, as we educate all to think for themselves, that the exercise of the right of franchise will be an unbiased result of undivided conviction and preferences.

The order gives sick and funeral benefits as subordinate councils may determine. It has more than 160,000 members in almost all the States. It is in general sympathy with the American Protective Association, but differs from it in admitting to its ranks no others than native Americans.

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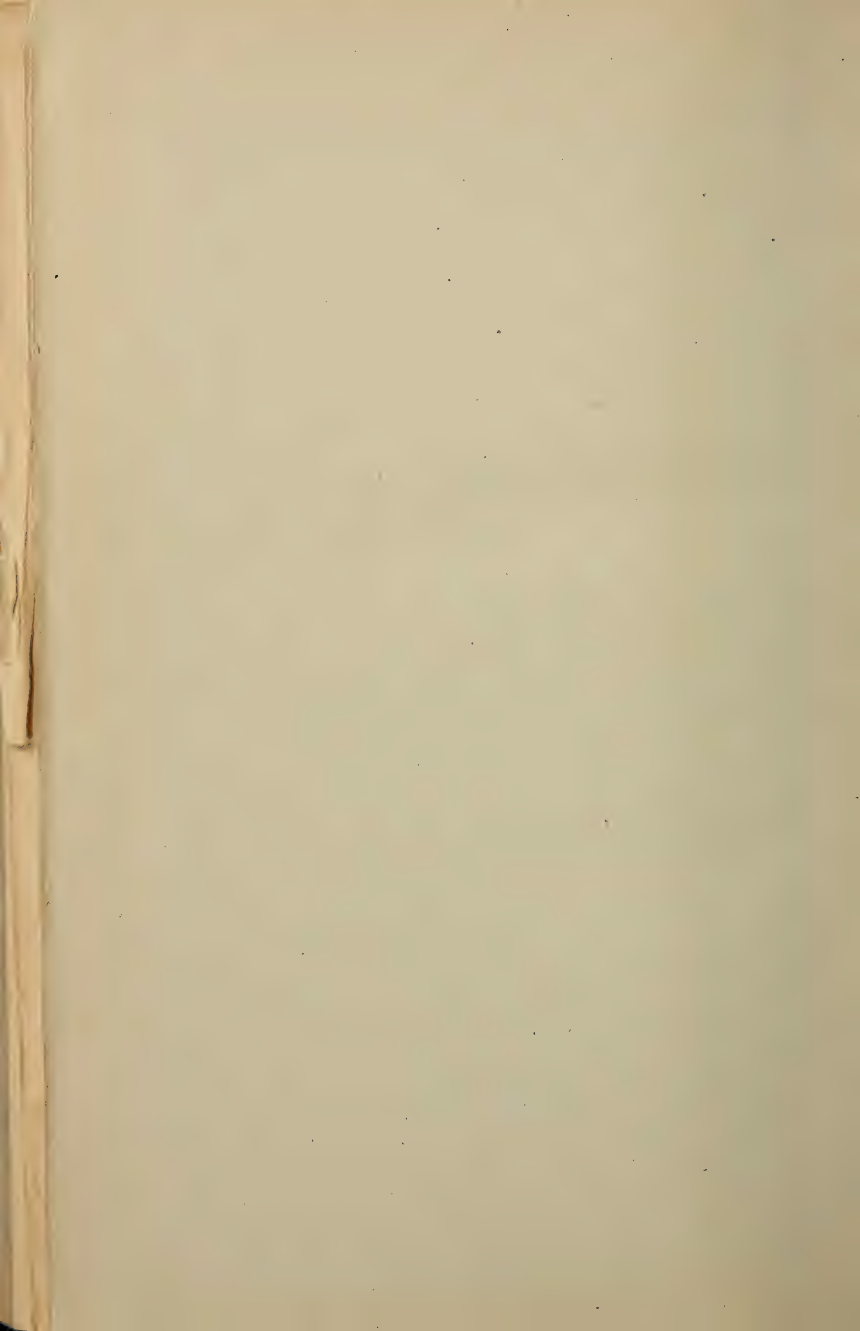
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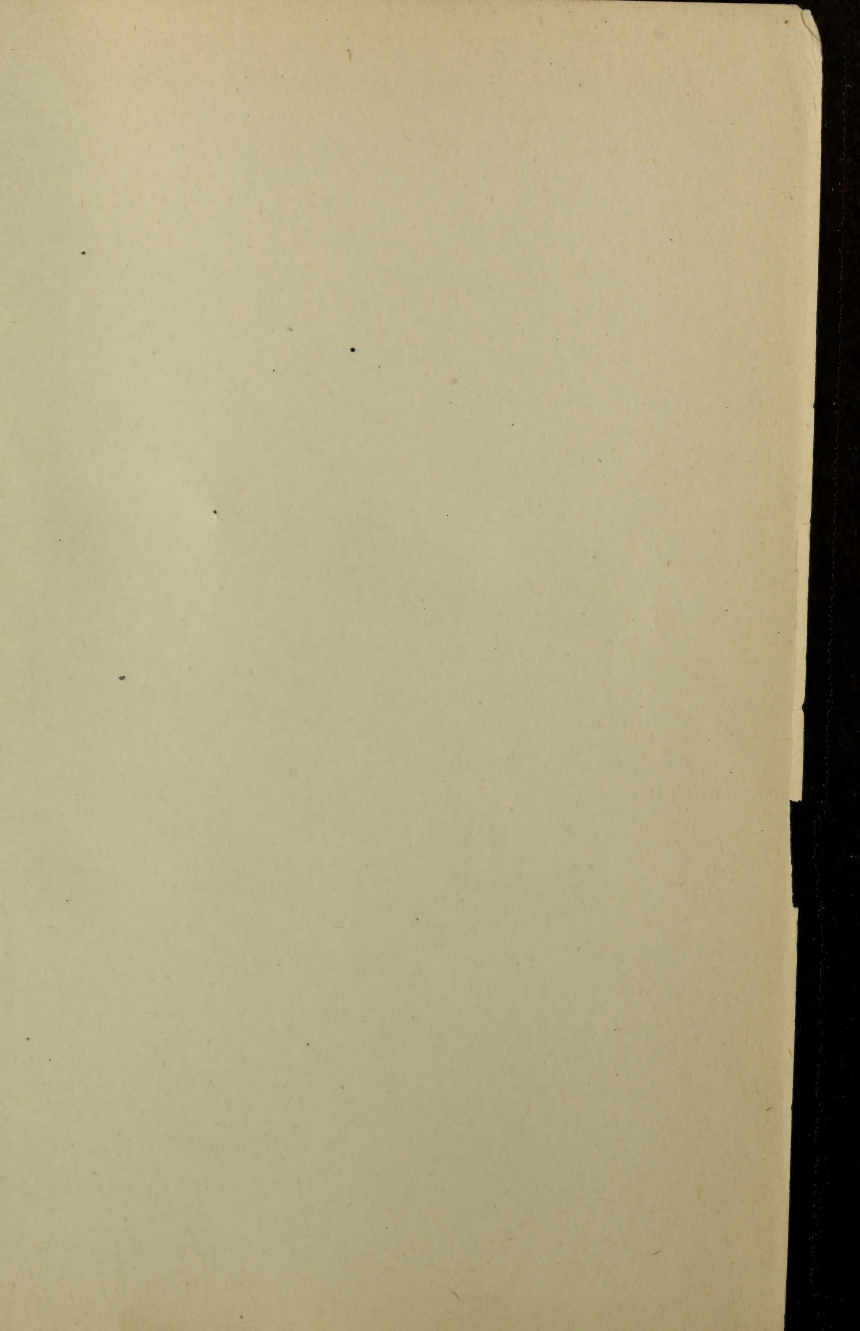
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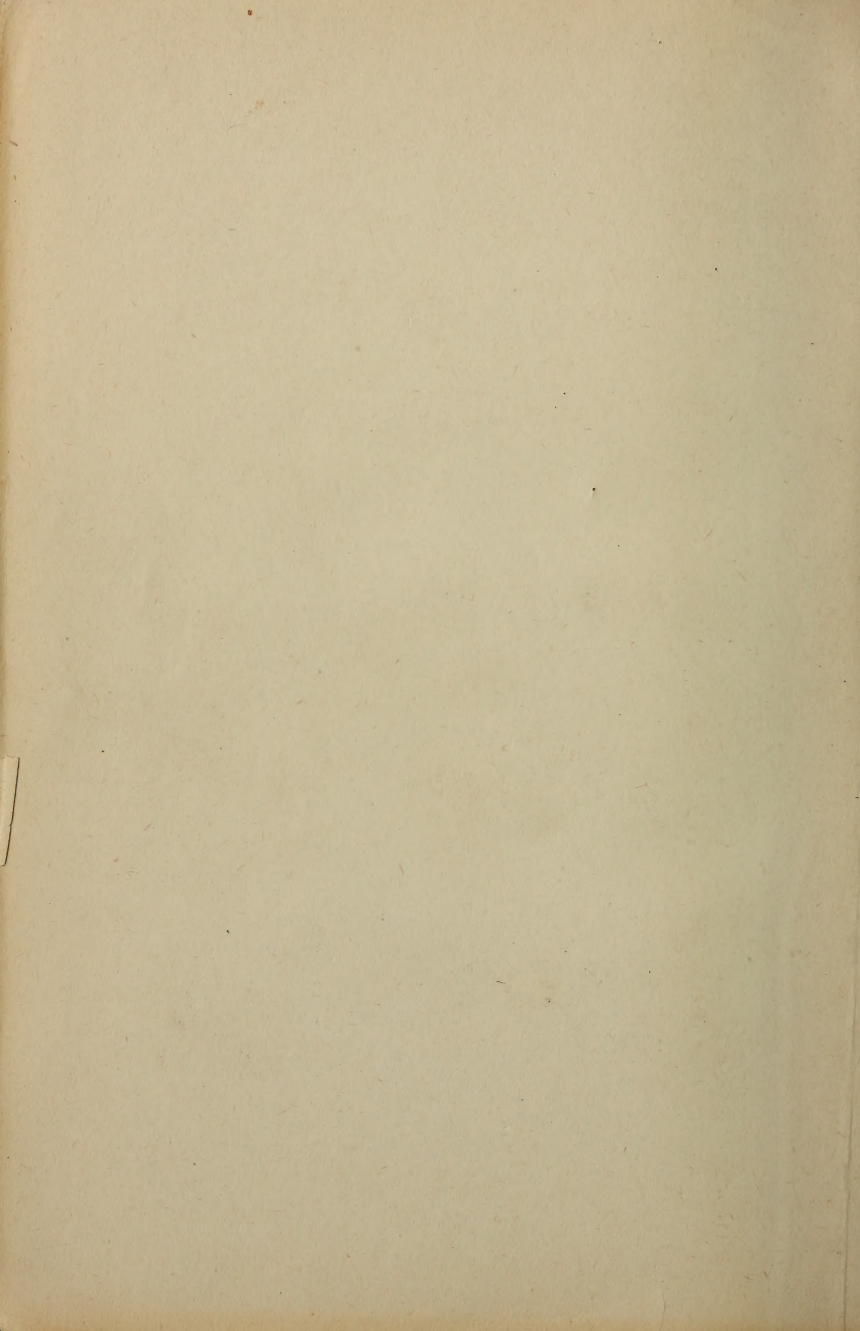
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